GRAMMAR

OF THE

PUKKHTO OR PUKSHTO LANGUAGE,

ON

A NEW AND IMPROVED SYSTEM,

COMBINING BREVITY WITH PRACTICAL UTILITY, AND INCLUDING

EXERCISES AND DIALOGUES,

INTENDED TO FACILITATE THE ACQUISITION OF THE COLLOQUIAL.

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HENRY WALTER BELLEW,



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TO

BRIGADIER-GENERAL HARRY BURNETT LUMSDEN, C.B.,

COMMANDANT HYDERABAD CONTINGENT,

BY

HIS OBEDIENT HEMBLE SERVANT,

H. W. BELLEW.

PREFACE.

In submitting my Grammar of the Pukkhto or Pukshto language to the notice of the public, it is necessary that I should offer a few words of explanation as to the object of the Work, and the reasons that have induced me to publish it.

During ten years' service, more or less continuously on the Trans-Indus Frontier of British India, it has often occurred to me as a notable fact, that comparatively very few of the Frontier officials possessed any knowledge of the language of the people they ruled, or at all events, amongst whom they dwelt. And this the more so, as the Pukkhto Works of Vaughan and Raverty had already appeared, and for the past decade, at least, have been well known to Frontier officers.

But, notwithstanding the aid to be derived from these Works in the study of the language of the Afghans, the number of Pukkhtospeaking officers is, nevertheless, at the present time very small, though, in all probability, greater now than at any preceding period since our tenure of the Trans-Indus States.

This fact was exemplified in a remarkable manner, and their paucity no less severely felt, during the Ambela campaign at the close of 1863, at which time the officials with the British Force who could claim any acquaintance with the Afghan language were to be counted on the digits.

In January 1863, examinations in the Pukkhto language were

first held; and in the following month, a money reward of 500 rupees was sanctioned by Government for candidates who should pass successfully in the colloquial. Subsequently, in 1865, the test for Pukkhto was assimilated mutatis mutandis to that for the second standard Hindūstānī. With this encouragement on the part of Government, some half-dozen candidates have passed in the colloquial, but none, as far as I am aware, have as yet passed in the newly fixed test.

Apart from the absence, until recently, of encouragement on the part of Government, there have been few inducements to the study of the Pukkhto language, which has always been looked upon as an incomprehensible jargon, beset by difficulties and irregularities that rendered its acquirement a hard task to the stranger; whilst by many its study was considered a useless waste of time and trouble, owing to the limited period of their sojourn amongst the people by whom it is spoken.

Few, in consequence, have taken the trouble to enter upon its study, and the Pukkhto has remained to the present time, practically a neglected and unknown language; and thus have been prolonged the errors in regard to it, which at first resulted in ignorance or in an insufficient acquaintance with the language.

During my residence among the Afghans I have, times without number, heard both gentry and peasantry, as well as members of the soldiery, deplore their misfortune in not being able to meet with an official acquainted with their language, to whom they could appeal in matters affecting their interests more or less gravely (under circumstances in which their welfare or otherwise depended on the decision of a civil or military officer, when he acted as judge in the one case, or to whom they were subordinate in the other), and lament their own helplessness in the matter, owing to ignorance on their part of Hindūstānī, which is the medium of intercourse by means of interpreters, who are too often and too justly complained of as incompetent, and unscrupulous withal.

In the spring of 1864, shortly after the close of the Ambela

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campaign, it occurred to me that, with the practical knowledge I had acquired of their language during a prolonged residence amongst the Afghans, I might be able to compile a Grammar and Dictionary of the Pukkhto language, with the view to render its study a more interesting occupation, and its acquirement a less difficult task than either had, from all appearances, hitherto proved.

With this object I sought the aid of the Pukkhto Grammars by Vaughan and Raverty, and with an increased stock of information derived from them and other sources, set to work to arrange my materials somewhat on the model of Forbes' Hindūstānī Grammar. The results are shown in the following pages.

One principal aim, both in the Grammar and Dictionary, has been to show the regularity of its grammatical construction as regards the former, and the affinity in this respect of the Pukkhto to the Hindī, whilst in respect to the latter, the words (which, as is shown in the Dictionary, are for the most part derived from the Persian and Hindī) have been analysed and reduced to their originals, and thus identified with others already familiar (for it is here taken for granted that the student of Pukkhto is already acquainted with the Hindūstānī), by which means is removed one of the greatest difficulties in the study of the language.

Bearing these points in mind, then, a careful attention to the changes, noted in the following pages, will soon dissipate the dreaded difficulties of the Pukkhto, which are in truth more apparent than real, and by the proficient in Hindustāni, or one acquainted with Persian, may be very easily overcome with a little ordinary application.

The Pukkhto, in fact, like the Hindī, is a dialect of the Sanskrit as regards its grammatical construction, only Persianised in respect to the bulk of the words composing it. That is to say, in Pukkhto the nouns take corresponding inflections (where such do occur) in the oblique cases to those under like circumstances in the Hindī, whilst its adjectives and verbs undergo the same kind of, or corresponding, inflections for

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gender and number as do the same parts of speech in the Indian dialect, whereas, in Persian, on the contrary, no such changes take place.

For example, in the Hindī, ghoṇā (a horse) in the oblique cases of the singular becomes inflected, as ghoṇe kā (of a horse), and in the plural ghoṇe (horses) becomes inflected in the oblique cases, as ghoṇoù kā (of horses). So in the Pukkhto corresponding changes or inflections occur, as saṇai (a man), da saṇā (of a man) in the singular, and saṇā (men), da saṇāo or da saṇō (of men) in the plural. In Persian no such changes take place, as is shown in the following examples, where the concord of noun, adjective, and verb of the Pukkhto, Hindī, and Persian are contrasted together:—

PUKKHTO.	HINDĪ.	PERSIAN.		ENGLISH.
loc sarai loya <u>kkh</u> adza	$\left. egin{array}{ll} barar{a} & manukh \ barar{i} & randar{i} \end{array} ight. ight. ight.$	kalān mard kalān zan	}	great man. great woman.
$\left. egin{array}{l} da\ loyo\ saro\ da\ loyo\ \underline{kkh}adzo \end{array} ight. ight. ight.$	bare manukhon kā } barī randiyon kā }	i kalān mardān i kalān zanān	}	of great men. of great women.
saṛai rāghai <u>kkhadz</u> a rāghlala	$\left. egin{array}{ll} manukh ~ar{a}yar{a} \ ranar{d}ar{\imath} & ar{a}-ar{\imath} \end{array} ight. ight.$	mard āmad zan āmad	}	man came.

And similarly, Pukkhto verbs, though they end in al and edal corresponding to the an and idan of the Persian Infinitives, and in their conjugations assimilate to the Persian paradigms, from which, for the most part, they are derived (see Preface to the Dictionary), are in all other respects, as regards construction and inflection for gender, under the same rule as verbs in the Hindi, especially in respect to the use of the past tenses of active verbs with the Instrumental case of nouns. (Art: 33, 75.)

It would appear, in short, that the Pukkhto, originally a dialect of the Sanskrit, assumed its present Indo-Persian form at some remote period, by the sudden and long-continued contact of Indian tribes with the Persians, from whose language, owing to their preponderating influence, a large number of words came to be used colloquially. And in time, these, without affecting its original grammatical construction, themselves became absorbed into the language, and in

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most instances, according to fixed laws of language, known to Philologists, underwent alterations and modifications, more or less extensive or complete according to circumstances (varying, very possibly, with reference to their introduction in the first instance, colloquially or through the channel of written literature), so as to be adapted to the mould of the new dialect into which they became incorporated.

That the Pukkhto had already assumed its present form prior to the spread of the Arabs over Afghanistan, towards the close of the seventh century, when they first carried their arms towards India, would appear probable, since (although the Afghans have for many centuries adopted the religion and laws of their Muḥammadan conquerors) it has in no way materially been affected by contact with their language, for the numerous words and phrases borrowed from that source are very rarely found incorporated with the Pukkhto, as are words from the Hindī and Persian, but are always distinct, and in most instances used in an unaltered, or but very slightly modified, form.

Further, it would seem that the region represented by modern Afghanistan was in those times, and even for centuries preceding the Muhammadan era, successively ruled by Persian and Indian sovereigns, as is evidenced by the coins of the Sassanian kings and Hindu Rājās, which are found in such abundance, together with the multiform relics of a Hindu people, in the numerous ruins scattered over this region at the present day. And such alternations of rule from Persian to Hindu and from Hindu to Persian, must, it seems probable, have continued for centuries subsequent to the time of the Saracen conquest, for we find that, even as late as the time of Mahmud of Ghazni, in the beginning of the eleventh century, a Hindu Rājā was ruling at His subjects too, it is probable, were, as are the tribes of Afghanistan at this day, a mixture of aboriginal Indians and Persian colonists. Their descendants are probably represented by the Káfirs, Gujars, and other tribes of Hindu Kush and the Eastern provinces of Afghanistan (who at the present day speak dialects more or less Indian, and quite distinct from the Pukkhto), in the one case, just as in

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the other the ancient inhabitants of the provinces to the westward of Kábul arc represented by the Tājiks and Hazārahs of this day, who speak modern Persian, or dialects but very slightly differing from it.

This persistence of the distinct and uncorrupted dialects, Persian on the one hand and Indian on the other, in the midst of a nation who speak a language manifestly consisting of a combination of both, is a noteworthy fact. More especially as the said nation, though it has for many centuries occupied its present ground at the point of junction between the Indian and Persian Empires—in the country known as Afghanistan to strangers, and as Pukkhtūnkhwā to the Afghans or Pukkhtūns—and more or less as the dominant race, since the tenth century, boast that they are a distinct nation, a peculiar people, separate from the tribes (whether Persian or Indian) amongst whom they are settled, and, claiming descent from the house of Jacob, declare that their ancestors were emigrants from the west.

But to enter here upon the question of the origin of the Afghan nation, an enquiry full of interest though it be, would be foreign to the subject of this work. It is hoped, however, that the preceding remarks will suffice as an indication to the student desirous of entering further into an analysis of the Pukkhto language, whilst by a reference to the Preface to my Pukkhto Dictionary will be found illustrations of the changes which words from the Persian and Hindī undergo on being transformed into Pukkhto.

With these brief indications as to the structure and family connection of the Pukkhto language, I trust that the details contained in the following pages, despite the many shortcomings, resulting from the hasty manner in which the whole has been put together, will in some measure facilitate its study.

H. W. B.

PREFACE TO THE NEW EDITION.

This New Edition is brought out by Rai Sahib M. Gulab Singh and Sons, to meet the demand, and at the special request of Mrs. Bellew.

LAHORE, 1901.

PUKKHTO OR PUKSHTO GRAMMAR.

SECTION I.

- 1. The Pukkhto or Pukshto in some respects resembles the Hindū-stānī or Urdū. It has the same grammatical construction, and like it also is a mixed language, or, as the Afghans style it, a guḍa-waḍa-jiba. Round a nucleus of original words it comprises a large number of foreign ones. These latter are mostly from the Arabic, Persian, and Turki on the one hand, and from the Sanskrit and Hindūstānī on the other.
- a. The former, Persian especially, predominate in the dialects current in the western parts of the country, and the latter in those current in its eastern parts; the several nations from whom they have been derived bordering on those parts respectively.
- b. Further, in the western parts of Afghanistan, and mixed with the general Afghan population, are numerous clans of Tajiks and Hazarahs, whose language is the Persian. And similarly, in its eastern parts, are the Gujars and Hindkis, whose language is a dialect of the Hindi.
- c. Most of these foreign words are met with in Pukkhto in an unaltered form, and, except in the vicinity of the countries whence they have been derived, are for the most part used in composition only. The rest have undergone more or less modification, but the change is seldom so complete as to prevent ready recognition.
 - 2. Pukkhto, as a written language, is seldom used otherwise than

in composition, as a vehicle for the literature and history of the nation. Epistolary correspondence and the general business of the country are conducted through means of the Persian, which is the court language, and used in preference to Pukkhto by the nobility and educated classes more or less generally throughout the country westward of Kabul. Again, the theological and judicial literature of the Afghans is almost wholly in the language of the nation whence they have derived their religion and laws, namely, the Arabic. This kind of learning, however, is entirely confined to the priesthood.

- 3. Owing to the restricted employment of Pukkhto as a written language, there is noticeable a considerable diversity in the modes of writing and spelling the same words, not only in different districts or provinces, but even in the same district, and often by the same author.
- a. This difficulty, though at first a stumbling block to the beginner in the study of the language, is in fact more apparent than real. It is owing to the indiscriminate and seemingly capricious use of the modified forms of certain letters to represent sounds peculiar to Pukkhto, and varying in pronunciation as used by the different tribes composing the nation.
- b. For the same reasons, the long and short vowels, as also a few consonants of cognate sound, are constantly met with changed the one for the other.
- c. These remarks, if borne in mind, will, with the explanations hereafter given with the letters, in some degree simplify the study of the language to the beginner.
- 4. Pukkhto is written in the Naskh form of the Arabic character, and contains forty letters. With a few additions and modifications they are the same as those used in the Hindūstānī, with which the reader is supposed to be acquainted. The several letters used in the Pukkhto are shown in the subjoined table.

PUKKHTO ALPHABET, OR PAŢA-Ĭ. (Ḥurūfi-tahajji, A.)

NAM		E.			NAME.		
FORM.	ı.	11.	POWER.	FORM.	1.	п.	POWER.
1	الف	Alif	a	س	سيس	Sin	8
ب	بي	Be	b	ش	شين	<u>Sh</u> īn	\underline{sh}
پ	پي	Pe	p	ښ	ښين	$\left\{ rac{Kkhin}{Kshin} ight.$	<u>kkh</u> ksh
ت	تي	Te	t	ص	صاد	Swād	8
ټ	ټي ټه	Ţe, Ţa	ţ	ض	ضاد	Dwād	z.
ث	ثي	$\dot{S}e$	ŝ	ط	طوي	Ţoe	<u>.</u> !
څ	څيم	$\underline{Dz}im$	dz	ظ	ظوي	Zoe	z.
E	جم	$Jar{\imath}m$	j	ع	عين	Ain	•
څ	څي	Tse	\underline{ts}	ع غ ف	غين	<u>Gh</u> ain	gh
E	چي	\underline{Che}	\underline{ch}	ف ا	في	Fe	f
2	حي	$\dot{H}e$	ķ	ق	قاف	Qāf	q
خ	خي	$\underline{Kh}e$	<u>k</u> h	ك	كاف	Kāf	<i>I</i> .∙
د	دال دي	Dāl, De	d	ري	کاف	Gāf	g
٦	ډال ډه	<i>pāl</i> , ра	\vec{q}	J	لام	$L ilde{a}m$	l
ذ	ذال	$Zar{a}l$	<u>z</u>	^	ميم	Mīm	m
ر	ري	Re	r	ن	نون	Nūn	\boldsymbol{n}
٤	ړي	Ŗe	? •	ۑ	ړون	Runr	\underline{nr}
ز	زي	Ze	z	وّا	واو	Wāw	w
ژ ا	ژي	$ar{m{J}}e$	j	δ	هي	He	$m{h}$
ږ	ري	Ģe	g.	ي	يي	Ye	y

- a. Of the above letters, ث , ح , ش , ط , ظ , ط , ض , ص , ح , and ق are purely Arabic. and for the most part only found in words from that language.
- b. The letters $\dot{\xi}$, $\dot{\delta}$, \dot{j} , and $\dot{\xi}$ are found in words either from the Arabic or Persian, but, with the exception in a few instances of $\dot{\xi}$ when it takes the place of kh of the Hindī, not in the words from the Hindī.
- c. The letters ئ, چ, and غث are found in words either purely Pukkhto or introduced from the Persian and Hindī, but not from the Arabic.
- d. The letters ښ , ډ , ډ , ډ , ټ , and ن or i are only found in words purely pukkhto. The rest of the letters are common to all the languages above named.
- e. In composition, the letters of the Pukkhto alphabet assume the same initial, medial, and final forms as those of the Hindustānī.
- 5. All the letters of the Pukkhto alphabet are considered to be, and are used as, consonants. The letters 1, , and ω are also used as vowels. Some of the letters require separate notice.
- a. ب be is sometimes changed to , wāw. Ex. بال , wār for بنار bār (a turn), وند , wand for بند band (a dike, bank). When preceded in a word by it takes the compound sound of mb. Ex. لنبه lanba (a flame), pronounced lamba.
- b. پ pe is often substituted for پتنه fe. Ex. پتنه patna for فتنه fitna (strife), paqīr for پتنه faqīr (a beggar).
- c. te is pronounced as a very soft dental. ta is a very hard palatal, and in sound resembles the of the Hindustani or the z of the Hindi, like which it is also called ta.
- e. خ <u>tse</u> is an altered and softened form of <u>che</u>, for which it is substituted in such words as جاره <u>tsādar</u> for چاره <u>chādar</u> (a sheet), عن <u>tsāra</u> for چاره <u>tsāra for</u> چاره <u>tsāra for</u> څره (remedy), چرخ <u>tsarkh</u> for چرخ <u>charkh</u> (a wheel), etc.
 - f. τ he is a hard aspirate. It is sometimes replaced by * he.
- g. S dāl or de is a very soft dental. S dāl or de or da is a very hard palatal, and has the sound of the Hindūstānī S, or the Sanskrit 3.

h. re is a soft r, but always fully pronounced. re or ra is a rough palatal rolled out of the mouth with emphasis. It has a sound very similar to that of the Hindustānī j, or the z in Hindu, or z of the old Sanskrit.

i. j ze has the sound of z in zeal. It is sometimes interchanged with $\frac{1}{z}$ $\frac{dz}{dz}$ and $\frac{1}{z}$ \hat{j} \hat{j} has the sound of the French j in jour, or of the English z in azure, or the s in pleasure. It is a Persian letter, and in Pukkhto is sometimes used in place of $\frac{1}{z}$ \hat{j} \hat{j} by the eastern Afghans, with whom it has the sound of that letter.

j. g is an altered form of jīm, and like that letter, as pronounced by Arabs and others, has two sounds distinct from each other. By the Yusufzais and eastern Afghans generally it is pronounced hard, as the g in gun, and is often replaced by gāf, with which it has the same sound amongst them. By the Khataks and western Afghans generally it is pronounced soft, as the English g in gem, or more frequently as the French g in gens, and is sometimes, though rarely, replaced by jê, with which it has the same sound amongst them. Ex. يأ gala-ī (hail) pronounced and often written يأ jala-ī by the eastern Afghans is pronounced and occasionally written خور jala-ī by the western tribes. Similarly, خور (sweet), pronounced and often written خور yag (a he-bear), by the Khataks and western tribes.

k. بن kkhōn or kshōn, called also kshe and kkheshōn, is a combined form of kho and ش shōn, and corresponds with the a of the Sanskrit. This letter also has two distinct sounds. By the Yusufzais and eastern tribes it is pronounced hard, as kkh, and by the Khataks and western tribes soft, as ksh. Ex. بن kkhah (good) with the Yusufzais is pronounced kshah by the Khataks. (good) with the Yusufzais is pronounced kshah by the Khataks. بن بالله الله الله kkhādō or kshādō, etc., are instances. بن kkhōn is often used for ش shōn in words introduced from the Persian. Owing to the different sounds of this letter بن kkhōn or kshōn, the following transformations are observed when it is combined with the letter له kāf without the intervention of a vowel. By the Yusufzais and eastern Afghans the بن kkhōn, when thus combined, is always made to precede the kāf, as in the words kkhhenāstal (to sit), kkhkal (to draw), kkhkārah (apparent), kkhke (in), kkhkata (under), etc. But by the Khataks and western tribes the kshōn, under similar combinations, is always made to follow the kāf, as kkshenāstal, kkshal, kkshārah, kkshe, kkshata, etc.

- l. $g\bar{a}f$ invariably has the sound of g hard, as in go, gun. When written ge, with which it is sometimes changed, it may have either sound of that letter, as has been explained above (i).
- m. value nall nall nall nall sound of <math>n as in none, except when followed by value be, when it takes the sound of m. Ex. value be, when it takes the sound of m. Ex. value be value be, when it takes the sound of value be, when value be valu
- n. wāw used as a consonant has the sound of w in was, wet. By itself it is used as the conjunction and to connect words and sentences, and also as a prefix to the particles used as signs to the dative case. For its sounds as a vowel see Art. 8, b.
- o. s he is a mild aspirate like the h in humble. At the end of a word it is either sounded or perceptible, or else unsounded or imperceptible. In the former case it is called hāe-zāhir, and in the latter hāe-khafī. The s khafī is the final letter of a large class of feminine nouns, and is added to masculine nouns and adjectives whose terminal letter is a consonant, for the formation of their feminines. In poetry this final s is often dropped and replaced by the short vowel zwar or zabar (-). All nouns, adjectives, etc., ending in s zāhir are of the masculine gender. When the letter s occurs at the end of Arabic words introduced into Pukkhto it is written thus s and sounded as , and generally this letter is substituted for it, as sakāt (alms).
- 6. In this work the \underline{khafi} is represented by the letter a at the end of a word, and the \underline{zahir} by h. For the rest, Professor Forbes' system of Romanizing is here adopted, as shown in the table of the alphabet.

THE CONSONANTS. (Hurūfi-sahīh.)

7. According to the Arabian system, on which the Pukkhto, like other Oriental grammars, is based, all the letters of the alphabet are used as consonants.

- a. The only letters requiring notice here are lalif and g'ain. These consonants at the commencement of a word or syllable are very weak aspirates. The former proceeds from the mouth alone, and the latter from the throat. In common with the other consonants, they depend for their sound upon the vowel by which they may be "moved."
- b. A consonant when moved by a vowel to form a syllable is said to be mutaharrik or "moveable." When in the middle or end of a word and not so "moved," it is said to be $s\bar{a}kin$ or "quiet," and is then marked with the sign $-\frac{c}{2}jazm$.
- c. When a consonant is doubled the sign <u>ushdid</u> is written over it, and the letter is distinctly sounded twice.

THE VOWELS. (Harakāt.)

- 8. The letters $|\bar{a}|$, $w\bar{a}w$, and ye, when $s\bar{a}kin$, are used with the three short vowels zwar or zabar, zer, and $pes\underline{k}$, or $fat\underline{k}a$, kasra, and zamma, as they are respectively styled in Arabic, to form the long vowels and diphthongs.
- a. Thus | alif, which is invariably preceded by $\leq zwar$, unites with it and forms the long vowel represented by \bar{a} and sounded as in yarn, barn, etc. Ex. $b\bar{a}d$ (air), $b\bar{a}d$ (road), etc.
- b. wāw sākin, preceded by its corresponding short vowel __ pesh, unites with it and produces two distinct sounds, viz., as ū in rule, called wāwi-m'arūf, and as o in pole, called wāwi-majhūl. خُونِر (hurt), كُونْر kūṇr (deaf), كُونْر (wet), etc., are examples of the former. خُوب khog (sweet), خوب khob (sleep), خوب kūṇr (a dog-louse), تور (black), etc., are examples of the latter.

with it and produces the diphthong au, sounded as the ou in sound, house, etc. with it and produces the diphthong au, sounded as the ou in sound, house, etc. dzaur (oppression), وقوم qaum (tribe), أوقتر kauntar (a pigeon), etc., are examples. In Pukkhto, however, it is more common for the wāw to remain distinct as a consonant, retaining the sound of w. This is particularly the case at the end of words or syllables where the wāw is preceded by = zwar. Ex. رَوْدُل rawdal (to suck), مَنْدُ graw (pledge), مِنْدُ graw (pledge), والمُنْدُ graw (pledge), والمُنْدُ graw (pledge), والمُنْدُ والمُنْدُ graw (pledge), والمُنْدُ وال

mandaw (a porch), etc. When waw is preceded by the short vowel - zer, it never unites with it, but remains separate, and is sounded as a consonant.

Ex. سوري siwrai (shade), زوي ziwe (matter), لوال liwāl (hungry), etc.

c. ي ye sākin, preceded by the short vowel — zwar, unites with it and produces the diphthong ai, which is sounded like the i in file if in the middle of a word, and like the ai in sail if at the end of a word. سيل sail (a ramble), خيمه khaima (a tent), etc., are examples of the former sound; and خيمه largai (a stick), etc., are examples of the latter.

When ye is preceded by the short vowel pesh, which is a rare occurrence in Pukkhto, no union takes place; it remains as a consonant with the sound of y, as in the word interpretation in the word <math>interpretation in the word

When $\underline{\hspace{0.1cm}}$ we is preceded by the short vowel $\underline{\hspace{0.1cm}}$ zer it unites with it, and produces two distinct sounds, viz., as $\bar{\imath}$ (sounded like the double e in feel), called $y\bar{a}e$ - $m'ar\bar{u}f$, and as e (sounded like the a in fate), called $y\bar{a}e$ - $majh\bar{u}l$. $sp\bar{\imath}n$ (white), شین $sh\bar{\imath}n$ (green), تیت $t\bar{\imath}t$ (bowed), etc., are examples of the former; and بینش $ben\underline{s}h$ (a rafter), c $der\underline{s}h$ (thirty), of the latter.

- 10. The following table, taken from Forbes' Hindūstānī Grammar, shows the several vowel sounds above mentioned, as pronounced in English in column 1., as written in the Naskh character in col. 11., and as represented in the Roman character in column 111.

DESCRIPTION.	COL. I.	COL. II.	COL. III.
	fun	فَن	fan
Short Vowels	\mathbf{fin}		fin
	foot	<u>ف</u> ن قُت	fut
	fall	فَال	fāl
Long Vowels }	feel		fīl
	fool	فيل فُول فَول	fūl
	fowl	فَول	faul
Diphthongs	file	فَيل	fail
(foal	غيل _، فول	fol
and و Majhūl	fail	فيل	fel

- 11. The following symbols are used with the vowel | alif.
- a. madda, which signifies prolongation, is written over | alif commencing a word to prolong its sound or make it a long vowel, as Jj āzād (free), instead of lijl.
- b. $\stackrel{*}{=}$ or $\stackrel{*}{\circ}$ or $\stackrel{*}{\circ}$ hamza, called also $y\bar{a}e$ - $m'ad\bar{u}m$, or the "abolished y," is placed above and between two contiguous vowels of different syllables to indicate their separation from each other. Ex. ina-i(a barber), ida-ida(benefit), etc. This symbol corresponds to and in this work is represented by the hyphen in English. In Pukkhto it is used with a large class of mostly monosyllabic words to indicate a separation or division of the short vowel composing such words. Ex. ida-ida (winning), ida-ida (blunt), ida-ida (a hillock), etc. By some tribes such words are pronounced as if the short vowel was ida-ida (a hillock), as ida-ida (a hillock), as ida-ida-ida (benefit).
- c. waṣla signifies "union," and, written over the ال al commencing Arabic words, gives it the vowel sound of the last letter of the preceding word, and denotes union with it as بيت المقدس baitu-l-muqaddas (the holy temple, Jerusalem).
 - d. The symbols _, _, and _ tanwin, or "nunation," occur at the end of

Arabic words to denote their termination in n. It will be observed that these symbols are merely the doubling of the three vowel points, which then take the sounds of -an, -in and -un respectively.

SECTION II.

THE PARTS OF SPEECH. (Kalima.)

12. In Pukkhto, as in the Arabic and Persian, the several parts of speech are classified under three heads, viz., the noun, the verb, and the particle.

THE NOUN. (Ism.)

- 13. The noun is a word which by itself expresses an independent meaning, but does not indicate time. It possesses gender, number, and case, and comprises all substantives, adjectives, pronouns, participles, and infinitives, as كانري kānrai, s. (stone), سيك spuk, a. (light), هغه haghah, pr. (that), وهلي wayūnkai, part. act. (speaker), وهلي wahulai, part. pass. (beaten), شاربل shārbal, v.a. (churning).
- 15. Gender (jins).—The noun in Pukkhto has two genders, the masculine (muzakkar or nar) and the feminine (muxannas or kkhadza). They affect also the terminations of the verb. When not explained by the word itself, the gender of substantives, adjectives, etc., is determined by the termination of the nominative case singular, according to the following rules.
- 16. All substantives, adjectives, participles, etc., of the masculine gender terminate in the nominative case singular in one or other of the following ways, viz:—

a. Rule 1.—All nouns ending in the diphthong ai are, without exception, masculine. Ex.—

b. Rule 2.—All nouns denoting profession or calling, and ending in \tilde{i} (yāe-m'arūf), are, without exception, of the masculine gender.

c. Rule 3.—All nouns ending in the perceptible s (hāe-zāhir) are, without exception, of the masculine gender.

d. Rule 4.—Nouns terminating in any consonant, including , waw and ye, when used as such, are, as a rule, of the masculine gender.

کت
$$kat$$
, a cot.
 $\bar{u}\underline{kkh}$, a camel.
 $belho$, a hone.
 $dzoe$, a son.

- 17. To the above rule 4 there are numerous exceptions. several of them the gender is indicated by the sex, as will be seen in the annexed list, which includes most of the exceptions to the rule noted.
 - a. A list of feminine nouns with a masculine termination.

pumbecho, cotton stalk. ترښخ tarkkhadz, an adze. ترور tror, aunt. تندار tandār, nucle's wife. بن tabar, a wife. tsarman, skin. خرمون

ja-an, a girl. غنگل <u>ts</u>angal, elbow. يفكل <u>ch</u>angul, a claw. , ¿ khāro, a cock's spur. خدر <u>kh</u>apar, palm, sole. خرر <u>kh</u>or, sister. درشل durshal, door-frame. نرکر drakar, wheel-tire. زانگر zāngo, a swing. بمنز gmanz, a comb. سترب stan, a needle. ** smats, a cave. غرجل <u>gh</u>ojal, a cow-shed. غندل ghandal, a sprout. غير <u>gh</u>eg, the bosom. يُر guwār, herd of oxen. الأر lār, a road. لانبر lānbo, swimming. المرين laman, a skirt.

لنكبر langūr, a span. اور lūr, daughter. لشت lwesht, a span. mradz, a quail. mangul, a paw. mor, a mother. سياشت myāsht, a month. mechan, hand-mill. merman, mistress. meg., an ewe. nāwe, a bride. indror, husband's sister. ngor, son's wife. رشو, warsho, a lawn. לי, wradz, a day. رندار, wrandār, brother's wife. warya<u>dz</u>, a cloud. ند, wandar, a tether. yor, husband's brother's wife.

b. Some nouns ending in waw, and denoting animate beings, are both masculine and feminine. Ex.—

باگو $b\bar{a}g\bar{u}$, a goblin. $b\bar{\imath}zo$, a monkey.

پیشو *pīsho*, a cat. میلو *melū*, a bear.

- 18. All substantives, adjectives, participles, etc., of the feminine gender terminate in one or other of the following ways, viz.:—
- a. Rule 1.—All purely Pukkhto nouns, etc., ending in the letter | alif are of the feminine gender. Ex.—

أرر أريم jaṛā, crying. الله <u>sh</u>ā, the back. الله <u>gh</u>lā, robbery.

ين <u>gh</u>wā, a cow. الله سالة, the loin. النه nyā, grandmother.

b. Rule 2.—Nouns of foreign derivation adopted into the Pukkhto and ending in \ alif are of the masculine gender. Ex.—

barwā, a pimp. l, baurā, a drone bee.

begā, evening.

تونيا tonbiyā, cotton thread.

جورا <u>ch</u>ūrā, a bangle.

jolā, a weaver.

bj zinā, adultery.

sabā, morning.

bb kākā, uncle paternal.

māmā, uncle maternal.

L. mulla, a priest.

سيا miyā, a friar.

Some nouns of this class, in Pukkhto, take the masculine termination e, used as a consonant. Ex.—

قناي āshnāe, a friend. <u>kh</u>udāe, God.

يداي gadāe, a beggar. امراي umrāe, a noble.

c. Rule 3.—All nouns terminating in the imperceptible & (hāe-khafī) are, without exception, of the feminine gender. Ex.-

ماريم oba, water.

بيله bela, an island.

تررة tūra, a sword.

d. Rule 4.—All nouns terminating in ¿ a-ī (yāe-muṣaqqala preceded by hamza) are, without exception, of the feminine gender. Ex.—

spogma-ī, the moon. شوشئي <u>shūsha-ī</u>, a firebrand.

<u>shonṭa-ī</u>, a pine torch.

mara-ī, the throat.

e. Rule 5.—Nouns terminating in i (yāe-m'arūf alone), and denoting condition or state, are of the feminine gender. Ex. (see Art. 16, b)—

بدِي badī, evil.

خواري <u>kh</u>wārī, poverty.

خوښي <u>kh</u>wa<u>kkh</u>i, pleasure.

بادِي <u>kkhā</u>dī, joy.

انگی، gadā-ī, beggary. سیکی nekī, honesty.

f. Rule 6.—A few plural nouns, whose singular ending in s khafi is

obsolete, terminate in ω e $(y\bar{a}e\text{-maj}h\bar{u}l)$, and are, without exception, of the feminine gender. Ex.—

ire, ashes. ايرى خولي <u>kh</u>wale, sweat. رى dūre, dust. تروى tarwe, whey. <u>sh</u>omle, buttermilk. ziwe, matter. زوي

غني <u>gh</u>ane, thorns. نيني nīne, parched grain.

- 19. Feminines are formed from masculines according to the following rules:—
- a. Rule 1.—If the masculine end in the diphthong $\hat{\mathcal{L}}$ ai, the feminine is formed by changing it to $z = a-\bar{\imath}$ (yāe-molayyana preceded by hamza). Ex —

البريدَي aprīdai, Afridi male. البريدَي aprīdai, Afridi male. البريدَي aprīdai, Afridi male. البريدَيُ aprīda-ī, Afridi female. البريدَيُ aprīda-ī, Afridi female. البريدَيُ aprīda-ī, Afridi female. البريدَيُ yūsupzai, Yusufzai, m. يوسيزَي yūsupza-ī, Yusufzai, f.

b. Rule 2.—If the masculine end in \tilde{z} (yāe-m'arūf alone) the feminine is formed by dropping the final \tilde{i} , and adding \tilde{i} , and \tilde{a} dding \tilde{a} \tilde{i} . Ex. (Art. 16, b)—

mochi, a cobbler. موچنړه mochanra, cobbler's wife.

الم دربي المقارة من المقارة ا

c. Rule 3.—If the masculine ends in any consonant, excepting \ alif, \, waw, and s hae zahir, it forms the feminine by adding s hae khafī to the last letter. Ex.

وبني $\bar{u}\underline{kkh}$, a camel, m. اوبنه $\bar{u}\underline{k}\underline{k}\underline{h}a$, a camel, f. <u>ch</u>irg, a cock. <u>ch</u>irga, a hen.

آشناي ā<u>sh</u>nāc, a friend, m. آشنايت <u>āsh</u>nāya, a friend, f. سوي soe, buck hare. سوية soya, doe hare.

d. Rule 4.—Those masculine nouns ending in a consonant which are of

one syllable, formed by the long vowel j \bar{u} (wāwi-m'ar $\bar{u}f$), or of more than one syllable, the last of which is formed by that vowel, form the feminine by replacing j by the short vowel zabar \angle and adding \bar{u} hāe khafī to the last letter of the word. Ex. (Art. 22, e)—

شپون <u>sh</u>pūn, a shepherd. شپنه <u>sh</u>pana, a shepherdess. شکونړ <u>shkūnr</u>, porcupine, m. هکنړه <u>shkomr</u>a, porcupine, f.

پښتون pukkhtūn, Pukkhtūn, m. پښتنې pukkhtana, Pukkhtūn, f. پښتنې gadūn, Gadūn, m. عدون gadana, Gadūn, f.

e. Rule 5.—Nouns terminating in the perceptible s ($h\bar{a}e$ - $z\bar{a}hir$) form the feminine by inserting o $n\bar{u}n$ before the final s he, which then becomes imperceptible ($h\bar{a}e$ $khaf\bar{i}$), as in the following examples:—

اوښبه ت<u>ukkh</u>bah, camel-man. اوښبه ت<u>ukkh</u>bana, camel-woman. غوبه <u>gh</u>obah, cowherd.

کوربه korbah, a host.
کوربنه korbana, a hostess.
میلمه melmah, a guest, سلمه melmana, a guest, f.

20. To the above rules (Art. 19) there are several exceptions in the case of animate objects that have entirely different words for the opposite sexes, just as in the English. The following list comprises the most common examples:—

خبتن <u>kkhadza</u>, wife and woman.

خورَي <u>kh</u>ora-e, nephew.

خورَي <u>kh</u>orza, niece.

خور خري <u>dz</u>oe, son.

السّر daughter.

إلمي zalmai, youth.

المي peghla, maid.

المن علي به غلام المرابية المنابية ال

اسند همرقة مين همرقة مين همرقة مين مين همرقة مين مين همرقة والمستمرة والمستمرة والمستمرة المستمرة المستمرة والمستمرة والمستمر

نرور مرور مروس ngor, daughter-in-law. خرم طعسه, son-in-law. خرم nīkeh, grandfather. نیک nyā, grandmother. نین nyā, grandmother. خراب wrāreh, brother's son. خرب wrera, brother's daughter. وريره wror, brother. خرب خرب خرب خرب المامة ا

- 21. Number ('adad).—There are two numbers in Pukkhto, the singular ($w\bar{a}hid$) and plural (jama'). The singular terminations of nouns have been described in the preceding articles, 16 to 20. It remains now to explain how the plurals are formed from them.
- 22. The plurals of masculine nouns are formed from the singulars according to the following rules:—
- a. Rule 1.—All masculine nouns ending in the diphthong $\leq ai$ form the nominative plural by changing it to \tilde{i} . To this rule there are no exceptions. Ex.—

b. Rule 2.—All masculine nouns ending in \bar{z} \bar{i} $(y\bar{a}e^{-m'}ar\bar{u}f)$ (Art. 16, b) form the plural by adding \bar{u} \bar{u} to the last letter of the nominative singular. Ex.—

c. Rule 3.—Nouns masculine ending in any consonant, including wāw and ye when used as such, but excepting s zāhir, form the plural by adding in an to the nominative singular, if they denote inanimate objects. Ex.—

پرهار parhār, a wound. پرهاروند parhārūna, wounds. graw, a pledge. خرون grawūna, pledges. ينې dand, a pond.
دنډونې dandūna, ponds.
سکوي skoe, a stitch.
د skoyūna, stitches.

d. Rule 4.—Nouns masculine ending in any consonant, and denoting animate objects, form the plural by adding $\lim_{n \to \infty} \bar{a}n$, or $\lim_{n \to \infty} y\bar{a}n$ to the nominative singular. Ex.—

سقرة, serpent.

سأران mārān, serpents.

الرم laṛam, a scorpion.

الرمان laṛamān, scorpions.

الرمان lewah, a wolf.

البوهكان lewahgān, wolves.

البوهكان shādo, a monkey.

شادركان shādogān, monkeys.

ميرهكان merahgān, masters.

الله مالله merahgān, masters.

الله mullā, a priest.

الله mullāyān, priests.

الله قَعْلُمُهُمُّةُ الشَّنَانِي قَعْلُمُهُمُّةً الشَّنَانِي قَعْلُمُهُمُّ السَّنَانِي السَّنَانِي قَعْلُمُهُمُّ السَّنَانِي السَّنِي السَّنَانِي السَّنَةِ السَّنَانِي السَّنَانِي السَّنَانِي السَّنَانِي السَّنَانِي الْمَانِي السَّنَانِي الْمَانِي الْمَا

e. Rule 5.—Nouns ending in a consonant, and of one syllable formed by the long vowel, $w\bar{a}w$, or of more than one syllable, the last of which is formed by that vowel, form the plural by changing, $w\bar{a}w$ into l alif and adding a $z\bar{a}hir$ to the last letter of the nominative singular. Ex.—

wer, a horseman. سواره swārah, horseman.

الله الله swārah, horsemen.

الله الله الله shpānah, shepherds.

الله shpānah, a hedge.

الله shpālah, hedges.

بيلتون biyaltūn, separation. بيلتانه biyaltānah, separations. كنډتون kunḍtūn, widowhood. كنډتانه kunḍtānah, widowhoods. المحول laṛmūn, a gut.

Note.—Some of these nouns use the plural form as a singular noun.

Ex. أومانه درد zangānah (knee), as أومانه درد da larmānah (belly-ache), كُومانه درد da zangānah starga (knee-cap).

f. Rule 6.—Nouns masculine ending in s $z\bar{a}hir$, and which form their feminines by the insertion of v $n\bar{u}n$ before the final s h (Art. 19, e) form the

plural by inserting $\int an$ before the terminal s h of the nominative singular which itself remains unaltered.

غربة <u>gh</u>obah, a cowherd. ميلمة melmah, a guest. غربة <u>gh</u>obānah, cowherds. ميلمانة melmānah, guests.

g. Rule 7.—A class of masculine nouns which end in a consonant and denote sound alone, form the plural by adding so the sound alone, form the plural by adding so the sound alone, form the plural by adding so the sound alone, for the sound alone, for the sound alone, and the sound alone so the sound alo

يرچ prach, a sneeze. شرنگ <u>shrang</u>, a jingling پرچهار <u>shrang</u>, a jingling پرچهار <u>shrangahār</u>, jinglings. شرنگهار <u>shir</u>, a pattering. پرچهار <u>shirahār</u>, a rumbling. شرهار <u>shirahār</u>, patterings. گرهار <u>shirahār</u>, rumblings.

h. Rule 8.—Many nouns of the masculine gender, ending in any letter and for the most part denoting inanimate objects, have a plural signification and are the same in the singular and plural. Ex.-

orah, flour. rānjah, collyrium. kuch, butter.

مالوچ *mālūch*, cotton. سالوچ wā<u>kkh</u>ah, herbage. ساند we<u>kkh</u>tah, hair.

23. To the above rules there are a few exceptions. The following list comprises the most common examples.

پلار plār, a father. پلرونه plarūna, fathers. wror, a brother. wrūnra, brothers. ترة trah, an uncle. ترونه trūna, uncles. غوي <u>dz</u>oe, a son. غامري <u>dz</u>āman, sons. خ khar, an ass. * khra-ah, asses.

خرشن <u>kh</u>arshan, horse-dung. خرشنه <u>kh</u>arshana, stable refuse. s₁; zrah, a heart. يني zṛūna, hearts. غل ghal, a thief. ale ghla-ah, thieves. قَّs, a horse. قسونة āsūna, horses. سل mal, a comrade. mla-ah, comrades.

Note.—Some nouns, the last syllable of which ending in a consonant is formed by the short vowel = zwar, make the nominative plural by inserting

hamza above the last syllable. Ex. وزر wazar (a wing), پور waza-ar (wings), skhwanda-ar (steers), سخوندر skhwanda-ar (steers), etc.

- 24. The plurals of feminine nouns are formed from the singulars according to the following rules.
- a. Rule 1.—Nouns of the feminine gender ending in alif, and denoting inanimate objects, undergo no change for the nominative plural with the eastern Afghans, but with the tribes of the west the plural of such words is formed by adding ω , we or wi to the nominative singular. Ex.—

ار اله jaṛā, a crying.
اله jaṛāwe, cryings.
اله hā, an egg.
اله hāwe, eggs.
اله hāwe, eggs.
اله balāwe, calamity.

b. Rule 2.—Nouns feminine ending in 🕹 a-ī in the nominative singular make no change for the nominative plural. Ex.—

مَرَيْ jina-ī, a girl, girls. مَرَيْ mara-ī, the throat, throats. مَرَيْ spogma-ī, the moon, moons. نورَيْ nwara-ī, a morsel, morsels.

c. Rule 3.—Feminine nouns ending in , i in the nominative singular form the nominative plural by changing it to ¿ a-i. Ex.—

بدي badī, evil. بدَيْ bada-ī, evils. تنگي $tang \bar{\imath}$, strait. تنگئ tanga-ī, straits. خوارِي <u>kh</u>wārī, distress. <u>kh</u>wāra-ī, distresses. nekī, virtue. نيكي neka-ī, virtues.

d. Rule 4.—Nouns feminine ending in the s khafi form the plural by changing it to ω e $(y\bar{a}e\text{-}majh\bar{u}l)$. $\mathbf{E}\mathbf{x}$.—

خ,خ <u>kh</u>ara, a she-ass. خري <u>kh</u>are, she-asses. تورة tūra, a sword. توري tūre, swords.

نځنه <u>kkhadz</u>a, a woman. <u>kkhadz</u>e, women. نان nāla, a canal. نالى nāle, canals.

e. Rule 5.—Nouns feminine ending in a consonant form the plural

by adding the short vowel zer - i to the last letter of the nominative singular, or e, as in the preceding rule. Ex.—

برستر، brastan, a coverlet. برستي brastani, coverlets. پلترن palian, a regiment. پلتن palṭani, regiments.

لأر lār, a road. الأر lāri, roads. سيحن me<u>ch</u>an, a handmill. سيحن me<u>ch</u>ani, handmills.

f. Rule 6.—But if the feminine noun end in, waw in the singular, it forms the plural by adding کانی $g\bar{a}ni$, or کانی $g\bar{a}ne$. Ex.—

ييشو pīsho, a she-cat.

بيشو pīsho, a she-cats.

بيشوكان zāngogāni, cradles.

بيشوكان zāngogāni, cradles.

warsho, a lawn.

warshogāni, lawns.

25. To the above rules there are a few exceptions, in the case of some feminine nouns which, denoting consanguinity or relationship, form their plurals irregularly. The following list comprises most of them. The final ε e is often replaced by -i.

خور <u>kh</u>or, a sister. خويندي <u>kh</u>wainde, sisters. mor, a mother. ميندي mainde, mothers. lūr, a daughter. yor, a sister-in-law. $y\bar{u}\underline{nr}a$, sisters-in-law.

ندرور ندرور ndror, husband's sister.

ndrōrāne, husband's sisters.

ngor, son's wife.

ingende, sons' wives.

nāwe, a bride. ناويان nāwiyāni, brides. نيا nyā, a grandmother. بياگان *nyāgāni*, grandmothers.

- 26. Case (hālat).—Like the Arabic, the Pukkhto recognizes only three states of the noun.
- I. The actor or "agent" (fā'il), which includes the nominative and instrumental cases.
- II. The adjunct or "oblique" (izāfat), which includes the genitive, dative, ablative, locative, and vocative cases.

- III. The acted upon or "object" (mafa'ūl), which is represented by the accusative case.
- a. Of these several cases, the nominative and accusative have one and the same form in all nouns and under all circumstances. The remaining cases, called oblique cases, are distinguished by the addition of certain particles to the nominative cases singular and plural, for each case separately except the instrumental, which has none.
- 27. In some classes of nouns the oblique cases of the singular are inflected, that is to say, the termination of the nominative case is changed. The following rules are observed:—
- a. Rule 1.—Masculine nouns that end in any consonant, including i alif, $w\bar{a}w$, and i $z\bar{a}hir$, as also such as end in the vowel $z\bar{c}$ \bar{i} $(y\bar{a}e-m'ar\bar{u}f)$, are, with rare exceptions, incapable of inflection in the singular. But those that end in the diphthong z z inflect or change it to z z in the oblique cases of the singular.
- 28. All nouns of whatever kind, and of both genders, invariably inflect the oblique cases of the plural by the sign, o or $\stackrel{\checkmark}{=} u$ at the end of the nominative. The following rules are observed:—
- a. Rule 1.—In the plural the oblique cases of all masculine nouns are inflected by the addition of o to the last letter of the nominative case, if it end in $\bar{a}n$, $\bar{a}n$, $\bar{a}n$, or $\bar{a}n$, $\bar{a}n$. But if the nominative end in $\bar{a}n$, then the final s is dropped and replaced by o in the inflected cases. Sometimes the inflected terminations $\bar{a}no$, $\bar{a}no$, $\bar{a}no$, and $\bar{a}no$, \bar{a}
- b. Rule 2.—In the plural of all feminine nouns the oblique cases are formed by dropping the \underbrace{e}_{i} , \underbrace{e}_{i} , or $\underbrace{-i}_{i}$ of the nominative, and replacing them by \underbrace{o}_{i} or $\underbrace{-i}_{i}$ u. If the nominative end in \underbrace{alif}_{i} , the oblique cases are formed by adding, \underbrace{waw}_{i} to it.

- 29. The nominative case (hālati-fā'il) is the simple form of the noun, as sarai (a man), sarai (the earth). In all nouns and in both numbers the nominative has the same form as the accusative case, from which it is distinguished by its position in a sentence. In those nouns that are not capable of inflection in the singular the instrumental case has the same form as the nominative and accusative. They are distinguished from each other by the following rules:—
- a. Rule 1.—The nominative case precedes the accusative in all constructions with an intransitive verb, or the present and future tenses of a transitive verb. Ex. يلار خپل څوي پيژني plār khpul dzoe pejanī (the father recognises his own son), ولار خپل څوي پيژني خپل پلار پيژني خپل پلار پيژني خپل پلار پيژني خپل پلار پيژني sarai sarai wahī (man beats man), سري شخه وهي هي هي وهي (man beats woman), شخه سړي وهي وهي د kkhadza sarai wahī (woman beats man).
- b. Rule 2.—The nominative case follows the instrumental in all constructions with the imperfect and past tenses of transitive verbs. Ex. هار آس وُ چاچه mār as wu chīchah (the snake bit the horse), آس صار وُ واژه ās mār wu wāĵah (the horse killed the snake).
- 30. The genitive case (hālati-izāfī) is distinguished by the particle S da (of), which invariably precedes its noun. Ex. کر چت S da kor chat (the roof of a house), سري لاس S da sarī lās (the man's hand), ک ښځي که سر کله S da kkhadze da sar da wekkhto rang (the colour of hair of head of woman).
- 31. The dative case ($h\bar{a}lati$ - $mafa'u\bar{l}i$) is distinguished by the particle zi ta or zi ta (to, unto), which always follows its noun. Ex. ex الما ته راكه kkhahr ta talai dai (he has gone to the city), ما ته راكه $m\bar{a}$ ta $r\bar{a}ka$ (give to me), سپری ته ورکړه $sar\bar{i}$ ta warkrah (he gave to the man).
- a. The particles مل la, s الرة, wata, and ين wata, are commonly used in place of ت or عن .
- b. In composition is, wa wata is often used instead of the forms above noted, but the, wa precedes and the is, wata follows the noun.
 - 32. The accusative case (hālati-mafa'ūlī) has the same form as the

nominative, except in the personal pronouns. That is to say, it has no particle either prefixed or affixed, and is never inflected in the singular number. It is distinguished by its position in a sentence, which is after the nominative, as has been explained above. (Art. 29, a.)

- 33. The instrumental case ($h\bar{a}lati$ - $f\bar{a}'il\bar{\imath}$) is recognised by its simple inflection in nouns capable of inflection, and by its position at the commencement of a sentence in nouns incapable of inflection in the singular number. It is thus, in the latter case, distinguished from the nominative, which has the same form, but follows the instrumental and agrees with the verb in gender and number. The instrumental case can only be used with the imperfect and past tenses of transitive verbs.
- a. The instrumental case in Pukkhto is analogous to the instrumental case with in ne of the Hindustānī, when the particle is ko of that language is not used with the noun which represents the object. That is to say, the instrumental case in Pukkhto represents the "agent" or actor, and precedes the "acted upon" or object, which is placed in the nominative case, the verb agreeing with it in gender and number. Ex.—

Hindūstānī, دمي ني عورت ماري ādmī ne'aurat mārī (the man beat the woman).

Pukkhto, سري شخه و وهله saṇī kkhadza wu wahala (the man beat the woman).

Hindūstānī, عورت ني آدمي مارا 'aurat ne ādmī mārā (the woman beat the man).

Pukkhto, خواهه لkkhadze saṇai wu wāhah (the woman beat the man).

- 35. The locative case ($h\bar{a}lati-nisbat\bar{\imath}$) is distinguished by the preposition pa (on, by, with, etc.). Ex. pa sar (on the head),

- په سترګې pa stargo (with the eyes), په زرونو pa zarūno (by thousands), په درړو ډك pa dūro dak (filled with dust).
- 36. The vocative case ($h\bar{a}lati$ - $nid\bar{a}$) is distinguished by the interjection ai or a
- a. In nouns of the masculine gender, and denoting animate objects, the letter s khafī, or the short vowel —, is added to the last letter of the vocative case in the singular, whether the noun be inflected or not. Ex. اي بالار ai sariya (oh father!), اي سريه ai sariya (oh man!).
- b. In nouns of the feminine gender, and denoting animate objects, the short vowel—i is added to the last letter of the vocative singular, if the noun end in a consonant. In other feminine nouns the vocative case singular, whether inflected or not, has no sign besides the prefixed interjection. Ex. $ai \underline{kh} ori$ (oh sister!), $ai \underline{jina}$ $ai \underline{jina}$ (oh girl!), $ai \underline{kkh} ad\bar{\iota}$ (oh joy!).
- c. In the plural of all nouns, both masculine and feminine, the vocative case has no other sign than the interjection prefixed to the inflected form of the noun. Ex. اي ميندو, (i ai spāhiyāno (oh soldiers!), اي ميندو, (i ai spāhiyāno (oh soldiers!)).
- 37. In conformity with the preceding rules all nouns in the Pukkhto language may be classed under eight declensions. Of these four are for nouns of the masculine gender, and four for nouns of the feminine gender.

DECLENSIONS OF NOUNS OF THE MASCULINE GENDER.

38. Declension I.—In this declension are comprised all nouns of the masculine gender that end in the diphthong ai. They inflect the

oblique cases in the singular, and are declined according to the subjoined form.

سرى sarai, a man.

SINGULAR. سری sarai, a man. N. هري sarī, men. . da sariyo, of men کَ سربو ن مري Ś da sarī, of a man. G. يسري ته sarī ta, to a man. . sariyo ta, to men سريو ته D. يرَي saṛai, a man. . sarī, men سړي Ac. سري saṇī, by a man. sariyo, by men. In. په سړيو pa saṛī, on a man. په سړيو pa saṛiyo, on men. L. Ab. ! ai sariyo, oh men ای سریو ای سریه ai sariya, oh man!

a. The oblique form of the plural is sometimes contracted by elision of the final letter of the nominative. Ex. نسرو da saro, for ک سرو da sariyo, etc.

b. Examples of nouns of the first declension.

اوسَي osai, deer. پتَي paṭai, field. پټي paṭai, field. ژمَي ĵamai, winter. storai, star. سدّ، عند

 \mathbf{V}_{\bullet}

غاښي <u>ghākkh</u>ai, peak. كانړ*ي kā<u>nr</u>ai*, stone. لاگي largai, stick. ميرى megai, ant.

39. Declension II.—In this declension are included those nouns of the masculine gender that end in any consonant, and denote inanimate As a rule they do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

kor, a house.

SINGULAR. kor, a house. korūna, houses. N. آک کور da kor, of a house. ن کورونو da korūno, of houses. G. کر ته kor ta, to a house. korūno ta, to houses. D. kor, a house. korūna, houses. Ac. kor, by a house. korūno, by houses. In. په کور pa kor, on a house. په کورونو pa korūno, on houses. L. la korūno na, from houses. نه کور نه la kor na, from a house. ai korūno, oh houses! ! ai kora, oh house ای کور

- a. Sometimes the oblique cases of the plural are contracted by rejection of the final i no. Ex. i da koro, for i da korino, etc.
- b. A few nouns of this declension inflect the oblique cases in the singular. They are of rare occurrence, of only one syllable, and effect the change by transposing the short vowel from the centre to the end of the word. Ex. غر ghar (a mountain), غر غر da ghra (of a mountain), etc.
 - e. Examples of nouns of the second declension.

برج bruj, tower. برهار parhār, wound. ډنډ dand, pool. سکوي skoe, stitch. کمر kamar, cliff. کرو graw, pledge. کرو lawar, club. سرک marg, death.

40. Declension III.—This declension includes those nouns of the masculine gender that end in a consonant, or in the long vowel \tilde{z} ($y\bar{a}e^{-m'ar\bar{u}f}$), and denote animate objects. They do not inflect the oblique cases in the singular, and are declined according to the subjoined form.

... mār, a snake.

SINGULAR.

PLURAL.

 l_{\bullet} $m\bar{a}r$, a snake. mārān, snakes. N. نر مارانر da mārāno, of snakes. ر الله في الل G. مار ته mār ta, to a snake. مارانو ته mārāno ta, to snakes. D. مار mār, a snake. ماران mārān, snakes. Ac. , mār, by a snake. mārāno, by snakes. In. په مارانو pa mārāno, on snakes. په مار pa mār, on a snake. L. له صارانو نه la mārāno na, from snakes. ن مار نع la mār na, from a snake.] ai māra, oh snake اي مار ! ai mārāno, oh snakes اي مارانو V.

- a. This declension also includes one or two nouns which, ending in the long vowel $\frac{1}{2}$ \bar{u} ($w\bar{a}wi$ - $m'ar\bar{u}f'$), denote inanimate objects. Ex. كندوان $kand\bar{u}$ (a corn-bin), pl. كندوان $kand\bar{u}\bar{a}n$ (corn-bins).
- b. As in the preceding declensions, the oblique cases of the plural are sometimes contracted. Ex. عارانو da māro, for ك صارانو da mārāno, etc.
 - c. Many nouns of this declension are often declined in the same way as

those of the second declension. Ex. پلارونه āsūna; پلارونه āsūna; پلارونه plārūna, etc.

d. Examples of nouns of the third declension.

41. Declension IV.—In this declension are comprised only those nouns, ending in a consonant, that denote actual sound. They do not inflect the oblique cases in the singular, and are thus declined:—

کرپ krap, a crunch.

a. Examples of nouns of the fourth declension.

DECLENSIONS OF NOUNS OF THE FEMININE GENDER.

- 42. All nouns of the feminine gender in Pukkhto are comprised in the four following declensions.
- 43. Declension V.—Comprises all feminine nouns that end in \bar{z} $a-\bar{i}$ or \bar{z} . They do not inflect the oblique cases in the singular, and are declined according to the subjoined form. (Art. 24, c.)

جنَي jina-ī, a girl.

SINGULAR.

PLURAL.

N.	جنَئي jina-ī, a girl.	جنَيْ jina-ī, girls.
G.	ن جنّي da jina-ī, of a girl.	خ جَنو da jino, of girls.
D.	جنَي تَّه jina-ī ta, to a girl.	جنو ته jino ta, to girls.
Ac.	يَّ جَنَي jina-ī, a girl.	جنَيْ $jina-ar{\imath}, \ ext{girls}.$
ſn.	ي جنئي jina-ī, by a girl.	jino, by girls.
L.	په جنکي pa jina-ī, on a girl.	په جنو pa jino, on girls.
Ab.	له جنَيْ نه la jina-ī na, from a girl.	la jino na, from girls.
V.	اي جنّئي ai jina-ī, oh girl!	ai jino, oh girls!

a. Examples of nouns of the fifth declension.

اوسَــــــــــــــــــــــــــــــــــــ	خواري <u>kh</u> wārī, poverty.
ي څپلځ <u>ts</u> apla-ī, sandal.	ښادي <u>kkh</u> ādī, delight.
	نیکی $nek\bar{\imath}$, honesty.
شوشي $\underline{sh} \overline{u} \underline{sh} a - \overline{\imath}$, firebrand.	ياري yārī, friendship.

44. Declension VI.—Comprises all nouns of the feminine gender that end in & khafi. They inflect the oblique cases in the singular, and are declined according to the subjoined form.

نځنه kkhadza, a woman.

SINGULAR.		

		SINGULAR.		PLURAL,
N.	ينكن	$\underline{kkh}a\underline{dz}a$, a woman.	ښځي .	kkhadze, women.
G.	<i>دَ ج</i> ي	$da \ \underline{kkh} a \underline{dz} e$, of a woman.	نَ ښڅو	da <u>kkh</u> a <u>dz</u> o, of women.
D.	سخي ته	$\underline{kkh}a\underline{dz}e$ ta, to a woman.	مبشخو ته	$\underline{kkh}a\underline{dz}o$ ta, to women.
Ac.	شخين	$\underline{kkh}a\underline{dz}a$, a woman.	ښځي	kkhadze, women.
In.	ښځي	kkhadze, by a woman.	ښڅو	kkhadzo, by women.
L.	په ښځي	pa kkhadze, on a woman.	پ <i>ه</i> ښځو	pa <u>kkh</u> a <u>dz</u> o, on women.
Ab.	له ښڅي نه	$la \underline{kkh} a \underline{dz} e na$, from a woman.	له ښڅو نه	la <u>kkh</u> a <u>dz</u> o na, from women.
V .	اي ښځي	ai kkhadze, oh woman!	اي ښ څ و	ai kkhadzo, oh women!

a. Examples of nouns of the sixth declension.

توره	$t\bar{u}ra$, sword.	کرڅه ا	$k\bar{u}\underline{t}\underline{s}a$, lane.
چرګه	chirga, hen.	لينده	līnda, bow.
سوية	soya, hare.	مالكه	mālga, salt.
شيته	\underline{shpa} , night.	ونه	wana, tree.

45. Declension VII.—Comprises those nouns of the feminine gender that end in \ alif. For the most part they denote inanimate objects. They do not inflect the oblique cases of the singular, and are declined according to the subjoined form.

بلا bala, a calamity.

SIT GULAR.

PLUBAL.

N.	ړلا	balā, a calemity.	بلاوي	balāwe, calamities.
G.	ک بلا	da balā, of a calamity.	دَ بلاو	da balão, of calamities.
D.	بلا ته	balā ta, to a calamity.	بلاو تە	balāo ta, to calamities.
Ac.	بلا	balā, a calamity.	بلاري	balāwe, calamities.
In.	بلا	balā, by a calamity.	بلاو	balão, by calamities.
$\mathbf{L}.$	په بلا	pa balā, on a calamity.	يه بلاو	pa balāo, on calamities.
Ab.	لد بلا ند	la balā na, from a calamity.	له بلاو نه	la balão na, from calamities.
V.	اي بلا	ai balā, oh calamity!	اي بلاو	ai balão, oh calamities!

- a. In the oblique cases plural بالرو balāwo is sometimes used instead of the form above given.
 - b. Examples of nouns of the seventh declension.

يرنا parnā, doze. الله علا يرنا parnā, doze. الله علا يرنا الله على إله على إله على الله على

46. Declession VIII.—Comprises those feminine nouns that end in a consonant. They inflect the oblique cases of the singular by adding the short vowel zer - i to the nominative, and are declined according to the subjoined form.

الأر lār, a road.

SINGULAR. الرو lāri, roads. غ الرو da lāro, of roads. الر lār, a road. N. ن کار da lāri, of a road. G. الرقة lāri ta, to a road. الرو ته lāro ta, to roads. D. الار lār, a road. لأر lāri, roads. الرو lāro, by roads. الي lāri, by a road. In. L. په لار pa lāri, on a road.
Ab. له لار نه la lārī na, from a road. په لارو pa lāro, on roads. له لارونك la lāro na, from roads. ! ai lāri, oh road اي الر ai lāro, oh roads!

a. Examples of nouns of the eighth declension.

THE ADJECTIVE. (Ismi-sifat.)

- 47. The adjective is a noun of quality, denoting the property or attribute of the noun with which it is coupled.
- a. An adjective, when used purely as such, must always precede its noun and agree with it in gender, number, and case. Ex. عن الله عن

- 48. Adjectives follow precisely the same rules as the nouns in regard to gender, number, and case.
- a. Rule 1.—Adjectives ending in the diphthong = ai are of the masculine gender, and declined like nouns of the first declension. They form their feminines like nouns of the same class by changing the diphthong = ai to the vowel = a-i (Art.19, a), and are then declined like nouns of the fifth declension.

Frequently the feminine termination $z = a-\bar{i}$ is dropped, and replaced by the short vowel zer = i, as z = tagi for $z = taga = \bar{i}$. Ex.—

يردي pradai, strange. پردي garandai, silent. گرندي tagai, thirsty. پنجي ganjai, bald. پنجي lewanai, mad. خوشي khūshai, silent. پردي lewanai, mad.

b. Rule 2.—Adjectives ending in any consonant are of the masculine gender, and declined like nouns of the second declension, with this difference only, that they generally make no change for the nominative plural, which remains the same as the nominative singular. In the oblique cases of the plural the of inflection is added direct to the nominative. Such adjectives form their feminines in the same way as nouns that end in a consonant (Art. 19, c), by adding a khafi to the last letter of the masculine form, and are then declined like feminine nouns of the sixth declension. Ex.—

اوبد تيd, long. كلك klak, hard. اوبد plan, wide. يلي plan, wide. يلي gad, mixed. يلي إلى إلى إلى إلى إلى إلى المولي المولي المولي المولي المولي المولي المولي المولي spuk, light. الميك regh, straight.

c. Rule 3.—Adjectives that end in s zāhir are masculine, and declined like nouns of the second declension. They form the nominative plural masculine by adding hamza over the last syllable of the nominative singular masculine. Ex. Lhapah, pl. Lhapa-ah (angry). In the oblique cases of the plural the of inflection takes the place of the terminal s of the nominative, that letter being rejected in those cases. They form the feminine by changing the terminal s zāhir of the masculine to s khafī, and are then declined like feminine nouns of the sixth declension. Ex.—

تيرة terah, sharp. غور <u>gh</u>warah, chosen.

الكارة <u>kh</u>apah, angry. الكارة nākārah, useless.

الكارة sāchah, genuine. يلك yalah, free.

الله <u>kkh</u>kārah, evident. ينه <u>kkh</u>ah, good.

d. Rule 4.—A small class of adjectives that end in a consonant, and generally

consist of only one syllable formed by the long vowel j \bar{u} ($w\bar{a}wi\text{-}m'ar\bar{u}f$) or j or

$$\{ \begin{array}{c} \lambda i \}, \ r \bar{u} n d, \\ \lambda i \}, \ r \bar{u} n d, \\ \lambda i \}, \ r \bar{u} n da, \\ \lambda i \}, \ r \bar{u} n da, \\ \lambda i \}, \ k \bar{u} n r, \\ \lambda i \}, \ k \bar{u} n r a, \\ \lambda i \}, \ k \bar{u} n r$$

e. There are some exceptions to the last rule, in the case of adjectives that form their feminines irregularly. Ex.—

- f. A few adjectives in the masculine form the nominative plural in the same way as the nouns \underline{khar} , \underline{mal} (Art. 23), by adding s $\underline{z}\bar{a}hir$ to the nominative singular and dropping its terminal long or short vowel. Ex. $\underline{sh\bar{i}n}$, pl. \underline{sin} \underline{shar} (dead), etc.
- 49. Comparison.—Adjectives in Pukkhto have no regular degrees of comparison expressed by one word.
- a. The comparative is expressed by using the positive with the ablative case of the noun to which it refers, itself agreeing in gender, number, and case with the noun it qualifies. Ex. سري له بنځي نه دنګ دي sarai la kkhadze na dang dai (the man is taller than the woman), بنځه له هلک نه دنګ ده kkhadza la halak na

b. The superlative is expressed by using a noun of multitude or quantity with the positive, the noun and adjective agreeing in gender, number, and case. The words commonly used are the following:—

THE NUMERALS. ('Adad.)

- 50. The numerals are used as adjective nouns, and are subject to the same rules for gender, number, and case as the nouns generally. They are cardinal and ordinal.
- 51. Cardinal Numbers.—Of the cardinals, the first, يو yo, has only the singular. It is subject to change for gender like a noun with the same termination; that is to say, the feminine is formed by the addition of * khafī. The masculine form is declined like a noun of the second declension, and the feminine form like a noun of the sixth. Ex. كر سري نبخى da yo sarī (of one man), كري نبخى نبخى da yawe kkhadze (of one woman).
- a. All the other cardinals have only the plural. They make no change for gender, except 3,3 dwah (two), which becomes 2,3 dwe in the feminine, and form the oblique cases by adding the, of inflection to the nominative. In those that

end in s, this letter suffers elision in the oblique cases. Ex. عرف dwah (two), فره da dwo (of two); پنځو ته pindzah (five), پنځو ته pindzo ta (to five).

b. The cardinal numbers are as follows:-

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	yo wisht	21	71	عن الله عن الله عنه الله الله عنه الله الله عنه الله الله عنه الله الله الله الله الله الله الله ال

- adding am to their final letters. Ex. غلور (four), غلام tsalor (four), غلام tsalor (four), غلام tsaloram; غلام shpag, شپرم shpagam, etc. If the cardinal end in s it is dropped before the ordinal termination. Ex. بنجم pindzah (five), بنجم pindzam; بنجم awam, etc. If the cardinal end in l or ينجم then ي yam is added instead of am for the ordinal. Ex. دري dreyam (third); اتيا atiyā اتيايم atiyāyam, etc.
 - a. The first and second ordinals are formed differently from the rest. The

first cardinal يو yo (one) is never formed into an ordinal. يرونبي yo (one) is never formed into an ordinal. The second cardinal دود wrūnbai (first) is used to express the first ordinal. The second cardinal dwah (two) is changed into an ordinal by replacing the last letter with يم dwayam (second)

- b. The ordinals form their feminines according to the general rule by adding s khafī to the last letter of the masculine form. Ex. בرييم سري dreyam saṛai (the third man), درييم وريم dreyama wradz (the third day).
- 53. Some of the cardinals are used as nouns of number. Ex. غلل shil (a score), سل sil (a hundred or centum, but only used in the singular), j zar (a thousand or mille), لك lak (a hundred thousand or lac).
- a. Distribution is expressed by doubling the cardinals, as يو يو yo yo (one by one), يو يو يو shpag shpag (by sixes), etc. Ex. مزدورانو له دري دري پيسي وركا mazdūrāno la dre dre paise warka (give the labourers three pice apiece).
- b. Precision is expressed by repeating the cardinal with the particle a_i pa interposed, as a_i a_i
- c. Duplication is expressed by adding the word برغ bragh (a fold) to the cardinal, as وري برغ dre bragh (three-fold), where the meaning to be conveyed is with reference to layers, or strata, or multiples. Ex. دا سپئي پنځه برغ زوزات زيږيدل عن dā spa-ī pindzah bragh zawzāt zegedali da (this bitch has produced a litter of five). With reference to crops, the particle عن pa is used interposed between the cardinals. Ex. انومکه زوراوره ده لس په يو د دانو به راوړي dā zmaka zorāwara da las pa yo da dāno ba rāwyī (this land is strong, it will yield ten-fold in grain).
- d. Multitude is expressed by using the particle as pa with the oblique plurals of the cardinals, as يه زرگونو را مات شوي دي pa lakūno (in lacs). Ex. يه زرگونو را مات شوي دي pa zargūno rā māt shawī dī (they have broken in on us by thousands).

f. Fractional numbers are expressed as follows:--بني pāo (a quarter) بنيم nīm ياو باندي يو pindzah pāwa, or پنځه پاو, الله پارې dre pāwa (three-quarters) دري پاو yo nīm يو نيم , pāo da pāsa yo (one and a quarter) پاو ک پاس يو yo nīm yāo kam dwah (one and three-quarters), پاو باند دوه pāo bāndi dwah (two and a quarter).

THE PRONOUN. (Zamīr.)

- 54. In Pukkhto there are six different classes of pronouns. are the personal, the demonstrative, the possessive, the interrogative, the relative, and the indefinite pronouns.
- 55. Personal Pronoun (zamīri-munfasil).—There are three personal pronouns, corresponding to the first, second, and third persons. They are s; zah, I; نتر tah, thou; and دى de (proximate), هغه haghah (remote), he, she, it.
- 56. First personal pronoun (mutakallim) makes no change for gender, and is thus declined:-

and is onus decime	.		
	sj zah, I.		
	SINGULAR.		
N.	sj zah		I.
G. مي - م	Lå <u>dz</u> amā	me, mi	of me.
راته ـ لاله D.	ماته $mar{a}ta$	rā ta, lā la	to me.
Ac.	$l_{o} m ar{a}$		me.
اn. مي - م	$l_{o} m \bar{a}$	$me,\ mi$	by me.
L.	په ما pa mā		on me.
Ab.	si la mā na		from me.
v.	اي ما ai mā		oh me!
	PLURAL.		
موږ N.	مونگ $mar{u}ng$	$mar{u}g$	we.
شمور - مو - منه G.	غمونك <u>dz</u> amūnga	\underline{dz} am $\bar{u}ga$, $m\bar{u}$, muh	of us.
D. مورِدَ تنه	مونکه تع mūnga ta	$mar{u}$ ga ta	to us.
موږ Ac.	mūng مرنگ	$mar{u}g$.	us.
مور - مو - منه In.	مونگ $mar{u}nga$	$m\bar{u}ga,\ m\bar{u},\ muh$	by us.
يه مور َ	pa mūnga په مونګه	$pa m \bar{u} g a$	on us.
له مورَّ نه Ab.	عن مونكة نع la mūnga na	la mūga na	from us.
اي مورز V.	ai mūnga اي مونګه	ai mūga	oh us!

a. The Genitive Case.—Of the two different forms of this case in the singular, the first or غط طعمة is used when emphasis, particularity, or contradistinction is meant to be expressed. Ex. في دي المعالمة على المعالمة ا

This second form of the genitive case must be carefully distinguished from the same form of the instrumental case. It can be used with intransitive verbs in all tenses, but with transitives only in the present and future tenses.

- c. The Instrumental Case.—This case, in both its forms, is only used with the imperfect and past tenses of transitive verbs. The first form, أن سقم always precedes the verb, and is used when special emphasis or distinction is meant to be expressed. Ex. أن كار كري دي دي ما من الحال كري دي دي دي دي الله mā dā kār karai dai (I have done this deed), mā wrūnbe ṣāḥib khabarāwah (I first informed the master), سام سأم سأم سأم mā dā hase hechare na dai wayalai (I never said so). The second form of the instrumental case, من سوم سأم mi, is employed when no special emphasis or distinction is meant. It may precede or intervene between parts of the verb. Ex. ويكي warta me wai or ورته من وي warta mi wi (I said to

 \mathbf{D} .

Ac.

- him), ورکړي مي دي warkarai me dai (I have given it to him, or her, or it), عن مي خوړل ده doda-i me khwarili da (I have eaten the bread).
- 57. Rule.—Whenever the second forms of the first, second, and third personal pronoun are used in construction with a transitive verb in the imperfect or past tenses, they denote the agent in the sentence. In any other construction with intransitive verbs, or the present and future tenses of transitive verbs, they indicate the possessive or genitive case.
- 58. Second personal pronoun (mukhātib or ḥāzir) makes no change for gender, and is declined as follows:—

ته tah, thou.

SINGULAR.

N.		تع	tah		thou.
G.	دي _ دِ	ستا _ 5 ستا	$star{a}$, da $star{a}$	de, di	of thee.
. D.	درته ــ درله	تا تە ــ تالە	tā ta, tā la	darta, darla	to thee.
Ac.		تا	$tar{a}$		thee.
In.	دي ـ دِ	تا	$tar{a}$	de, di	by thee.
$\mathbf{L}.$		په تا	pa tā		on thee.
Ab.		له تا نه	la tā na		from thee.
٧.		اي تا	ai tā		oh thou!
			PLURAL.		
N.		تاسو۔ تاسُ	tāsū, tāsu		you.
$\mathbf{G}.$	ão - 40	ستاسو _ ق ستاسو	stāsū, du stāsū	mo, mah	of you.

تاسوته tūsū ta

to you.

you.

In.	do - or	تاسو tāsū	mo, mah	by you.
L.		يه تاسو pa $tar{a}sar{m{u}}$		on you.
Ab.		la tāsū na لع تاسونته		from you.
V.		ai tāsū اي ٽاسو		oh you!

- - 59. Third personal pronoun (\underline{gha} -ib). There are two pronouns to

represent the third person, viz., a proximate and a remote. They are thus declined:—

(Proximate.) دي de, he, she, it.

SINGULAR.

N.	دي _ د! _ ده	de, dā, dah	he, she, it.
G.	دَ دي _ دَ ده _ دَ د	da de, da dah, da di	of him, her, it.
D.	دي ته ـ ده ته ـ دِ ته	de ta, dah ta, di ta	to him, her, it.
Ac.	دي ـ دلا ـ دِ	de, dah, di	him, her, it.
In.	دي ـ ده ـ ب	de, dah, di	by him, her, it.
L.	په دي ـ په ده ـ په د	pa de, pa dah, pa di	on him, her, it.
Ab.	etc. نه عا له ده نه	la de na, la dah na, etc.	from him, her, it.
v.	اي دي	$ai\ de$.	oh him! etc.

PLURAL.

N.	دري ـ دي $d\bar{u}\bar{\imath}, de$	they.
G.	ن ديو ـ ک ديو	of them.
D.	دريو ته ميريو ته dwīo ta, deo ta	to them.
Ac.	دري ـ دي $d\bar{u}i$, de	them.
ïn.	وير _ دير dwīo, deo	by them.
L.	pa dwio, pa deo په دويو په ديو	on them.
Ab.	d la dwio na, la deo na في في نق له دينو نه	from them.
V.	ai dwīo, ai do	oh them!

a. This pronoun is used to designate the third person when present before the speaker, or to point out the proximate of two or more third persons mentioned together. It undergoes no change for gender, and of the different forms that first given is the one most commonly used in conversation. The others are chiefly met with in books. Ex. وه مع المعالى على المعالى على المعالى المعا

(Remote.) Ash haghah, he, it.

N.		طغة	haghah		he, it.
G.	يُ	ت هغه	da haghah	e	of him, it.
D.	ورته	هن هغه	haghah ta	warta	to him, it.
Ac.	72	هغه	ha <u>gh</u> ah		him, it.
In.	ؿ	dia	haghah	\boldsymbol{e}	by him, it.
L	•	په هغه	pa hag <u>h</u> ah		on him, it.
Ab.		यां यक्त यी	la ha <u>gh</u> ah na		from him, it.
∇ .		اي هغه	ai haghah		oh him! it!
		**	PLURAL.		
N.	•	a kab	$ha\underline{gh}a$ - ah		they.
G.		تَ هغو	da hagho		of them.
D.		هغو ته	hagho ta		to them.
Ac.		مغاه	hagha-ah		them.
In.	ؿ	هغو	hagho	e	by them.
L.	••	ينه لاخو	pa hagho		on them.
Ab.		لله هغوً نه	la hagho na		from them.
V.		ای هغو	ai hagho		oh them!
		- "			

- a. This pronoun is subject to change for gender, and in the feminine becomes هغي haghi or hagha (she), and is declined like a noun of the sixth declension. Ex. هغي شخي ن da haghe (or highe) kkhadze (of that woman), هغو شخو ت hagho (or higho) kkhadzo ta (to those women).
- c. The second form of the dative case, war, like the corresponding forms of the first and second personal pronouns (), ra and odar), is used as a pronominal dative prefix with verbs and adverbs to denote their relation to the dative of third

personal pronouns, as رکول warkawul (to give him, her, it), مرکول wartsakha (with him, her, it). Ex. افقیرته یوروپئی د ورکړي ده faqīr ta yo rūpa-ī de warkiri da (hast thou given one rupee to the beggar?), war e kar (he has given (it) to him), سته wartsakha tsa daulat shta (has he any wealth?) wartsakha kkshenāst (he sat down with him), etc.

- d. These pronominal dative prefixes $\int_{0}^{\infty} r\bar{a}$, $\int_{0}^{\infty} dar$, when used as simple pronouns are often subject to change, as $\int_{0}^{\infty} l\bar{a}$ la for $\int_{0}^{\infty} r\bar{a} \, la$, $\int_{0}^{\infty} da \, la$ for $\int_{0}^{\infty} da \, la$ for $\int_{0}^{\infty} da \, la$, wa la for $\int_{0}^{\infty} da \, la$, etc.
- 60. Demonstrative Pronouns (zamīri-ishārat).—There are two kinds of demonstrative pronoun, viz., the proximate and the remote.
- a. Proximate.—The proximate demonstrative pronouns are three in number, viz., $\lambda \dot{a} daghah$, $\lambda \dot{a} d\bar{a}$, and $\lambda \dot{b} d\bar{a}yah$ (this). They are declined as follows:—

دغه daghah, this.

SINGULAR.

N.	f. aėS	m. خنی	daghah	$da\underline{gh}a$	this.	
G.	دَ دِغي	ه خه ن	$da \ da \underline{gh} ah$	da dighe	of this.	
D.	دِغي تُه	ه غه ته	daghah ta	dighe ta	to this.	
Ac.	د غه	فغه	daghah	dagha	this.	
$\mathbf{In}.$	دِغي	فغة	daghah	dighe	by this.	
$\mathbf{L}.$	په دِغي	په دغه	pa da <u>gh</u> ah	pa dighe	on this.	
Ab.	له دِغي نه	له دغه نه	la da <u>gh</u> ah na	la dighe na	from this.	
v.	اي دِغي	اي دغه	ai dag <u>h</u> ah	ai dighe	oh this!	
PLURAL,						
N.	f. وغي	m. kės	dagha-ah	daghe	these.	
G.	دَ دِغو	دَ دغو	da dagho	da digho	of these.	
D.	دِغو ته	د غو ته	dagho ta	digho ta	to these.	
Ac.	د غي	هٔ غن <i>ا</i>	dag <u>h</u> a-ah	daghe	these.	
In.	دِغو	د غو	dagho	digho	by these.	
$\mathbf{L}.$	په دغو	په د غو	pa dagho	pa digho	on these.	
Ab.	له دِغو نه	له د غو نه	la dagho na	la digho na	from these.	
v.	اي دِغو	اي دغو	ai dagho.	ai digho	oh these!	

Ex. دغي توري ټولي ، daghah sarai ghal dai (this man is a thief) دغي توري ټولي ټولي ټولي . daghe tūre ṭole pa-atse dī (these swords are all blunt), د دغو سړو به da dagho saro pa maṭlab bānde poh nashwam (I don't understand the meaning of these men).

b. Is da, this.

	SINGULAR.		PLURAL.	
N.	15	$d ilde{a}$.	د ي	de.
G.	دَ دي _ دَ ده	da de, da dah.	ک دیو	da deo.
D.	دي ته ـ د ه ته	de ta, dah ta.	ديو ته	deo ta.
Ac.	دا	da.	دي	de.
In.	د ي _ ده	de, dah.	د يو	deo.
L.	په دي ـ په ده	pa de, pa dah.	په د يو	pa deo.
Ab.	له دي نه ـ له ده نه	la de na, la dah na.	ه دير نه	la deo na.
∇ .	اي دي ـ اي ده	ai de, ai dah.	اي دير	ai deo.

Ex. وني ميري په څه شان وي be the fruit of this tree?), دا په مونګ کانړي وايو de ta mūng kānrai wāyū (we call this a stone), دا څه شي دي dā tsa shai dai (what thing is this?)

- o. The third form of proximate demonstrative pronoun, as $h\bar{a}yah$ (this), makes no change for gender or number, but in the oblique cases is inflected to $h\bar{a}e$ by the rejection of the final s. It is a very emphatic form of the demonstrative pronoun, and is only used with reference to an object actually present. Ex. $ams\bar{a}$ mi charta da (where is my stick?), so $ams\bar{a}$ mi charta da (where is my stick?)
- d. Remote.—The remote demonstrative pronouns are two in number, viz., as haghah and عند de (that). They are the proximate and remote third personal pronouns (Art. 59).

- zah khpul talai yam (I myself have gone), خپل پلار وهلي يم khpul plār wahalai yam (my own father has beaten me).
- 62. Interrogative Pronoun (zamīri-istifhām).—There are five interrogative pronouns commonly used in Pukkhto. They are غرف غده (who?), غرف kūm or گره kum (which?), غرف tso (how many?), and څرموه tsomra (how much?).
- a. غرك غرك (who?) is only used with reference to animate objects, and in practice is applied only to human beings. It undergoes no change for gender or number, but in the oblique cases becomes $\frac{ch\bar{a}}{\bar{c}}$. Ex. عرف خوك يي غرف غرك يي غرف أخستي دي أخ
- c. غه tsa (what?) can only be applied to inanimate objects. It makes no change for gender, number, or case, that is to say, is indeclinable. Ex. څه وايي ځه وايي dalta tsa wāyī (what does he say?), دلته څه کار لري dalta tsa kār lare (what business hast thou here?), دا څه څيز دي dā tsa tsīz dai (what thing is this?).
- d. غرى (how many?) and څره <u>tsonura</u> (how much) are both indeclinable, and used only in the plural. The former is applied to both animate and inanimate objects, and the latter to inanimate only. Ex. غرتى سړي دي <u>tso tanu sarī</u> dī (how many men are there?), په کندو کښي به څومره غنم وي pa kandū k<u>kshe</u> ba tsomra ghanum wī (how much wheat may there be in the bin?).
 - 63. Relative Pronoun (ismi-mausul).—The relative pronouns are

formed by combining the interrogatives with the conjunction $\underbrace{chi}(that)$. Thus $\underbrace{tsok}(\underline{chi}(that))$ who ever) applied only to animate objects; $\underbrace{k\bar{u}m}(\underline{chi}(that))$ (whichever) applied to both animate and inanimate objects; and $\underbrace{tsa}(\underline{chi}(that))$ whatever) applied only to inanimate objects.

- a. The relative pronouns must always precede the conjunction should be commenced the sentence. The correlative pronoun (jawābi-mausūl) always follows the conjunction or completes the sentence.
- 64. Indefinite Pronoun (ismi-tankīr).—The following are commonly used as indefinite pronouns, viz., خوك <u>tsok</u> (anyone), خنى <u>dzane</u> (some), غن <u>tsa</u> (anything), and يو yo (one).
- b. څني \underline{dz} ane or غيني \underline{dz} ini (some) is only used in the plural and for both genders. In the oblique cases it is inflected in the regular way. It is used with

reference to both animate and inanimate objects. Ex. غني بنه دي څني بد <u>dz</u>ane <u>kkhah dī dzane bad</u> (some are good, some bad), ک څينو خبرو تپهوس مناسب نه ګنړي da <u>dz</u>āno <u>kh</u>abaro tapahūs munāsib na-ganrī (enquiry of some matters he does not consider fitting).

- c. من الله a (anything) is used with reference both to animate and inanimate objects. It is indeclinable (Art. 62, c). Ex. قد شته په کښي ځه ولاه (is there anything in it?), ي کلي ښکي څه چرګان دي pa kilī kkhke tsa chirgān dī (are there any fowls in the village?), څه د آوريدلي دي tsa de āwredalī dī (have you heard anything?).
- d. يو yo (one or a) is used mostly with reference to animate objects. It is declined regularly, but has only the singular (Art. 51). Ex. يو سړي وهلي يم yo sarī wahalai yam (a man has beaten me), يو لر شان خو لا له راکه yo la-ag shān kho lā la rāka (give me at least a somewhat?).
 - e. The following adjectives are also in common use as indefinite pronouns:-

بل bul, another. نور nor, more. نور der, many. مر der, every

f. The following compound indefinite pronouns are in common use:-

m. بل يو bul yo, f. bula yawa, bula which one. bula bula bula bula yawa, bula bula

g. The following make no change for gender or number, and only those combinations with غرك tsok are subject to inflection.

بل څوك bul <u>ts</u>ok, other person.

عند bul <u>ts</u>a, other thing.

nor <u>ts</u>ok, who else.

نور څوك nor <u>ts</u>a, what else.

a. هر څوك har <u>ts</u>ok, everybody.

har <u>ts</u>a, everything.

هر څه he<u>ts</u> <u>ts</u>ok, nobody.

har <u>ts</u>o, however many.

INFINITIVES. (Musadir.)

- 65. Under this head are included simple infinitives, and the verbal nouns derived from them, as well as the participles.
- b. The Gerund or Verbal Noun (ismi-maşdar) is used only as an abstract noun, and is formed from the infinitive, whether of active or neuter verbs, by rejecting the final J and substituting J and for the masculine and J are for the feminine. Ex.—

c. The Present Participle (ismi-hāliya), which is the same as the third person singular of the imperfect tense of verbs, denotes indefinite present action, and

- d. The Active Participle (ismi-fā'il) is formed from the infinitive, whether of active or neuter verbs, by rejecting the final J and substituting ونكي ūnkai or ونكي, ūnai for the masculine, and أرسيدل $\bar{u}nki$ or ن $\bar{u}nki$ or ن $\bar{u}nki$ or أرسيدل osedal (to abide), أرسيدونكي osedūnai (a resident); أرسيدونكي wayal (to speak), ويونكي wayūnai (a speaker).
- e. The Passive Participle (ismi-mafa'ūl) is formed direct from the infinitive by adding the diphthong _ = ai to the final _ of that mood for the masculine, and the short vowel kasra = i for the feminine (Art. 48, a). Ex. هملي wahal (to beat), سوليدل sūlcdal (to be abraded), سوليدل sūlcdalai, m. سوليدل sūlcdalai, f. (abraded).
- f. In some verbs the passive or past participle is contracted by the elision of the final J of the infinitive. Ex. لخستل $\bar{a}\underline{kh}istal$ (to take), آخستي $\bar{a}\underline{kh}istal$ (to take), منه آخستاي $\bar{a}\underline{kh}istalai$; کښيناستل $k\underline{ksh}en\bar{a}stal$ (to sit), کښيناستل $k\underline{ksh}e$ nāstai (seated), for کښيناستلی $k\underline{kh}en\bar{a}stalai$.
- g. The present and past participles are commonly used as adjectives. Ex. عني تيريدون ده duniyā teredūni da (the world is fleeting), نيست ژبه لري nkkhati ĵiba lari (he has an obstructed speech).

SECTION III.

THE VERB. (Fi'al.)

- 66. The verb is a word that expresses being, doing, or suffering in reference to time, either present, future, or past. It is of two kinds, viz., active or transitive, and neuter or intransitive, and possesses mood, tense, number, and person.
- 67. Mood (sigha) indicates the kind or character of the action. There are five moods, viz., the infinitive, the indicative, the imperative, the subjunctive, and the potential.
- 68. The Infinitive Mood (masdar) is the simple form of the verb, and for the most part is only used as a verbal noun (Art. 65, a). All infinitives end in one of three terminations, viz., $\int al$, $\int wul$, and $\int edal$. The two last of these infinitive terminations are added to nouns and adjectives in converting them to verbs. Ex.—

a. Verbs whose infinitives end in J al alone may be either transitive or intransitive. Ex.—

بښل ba<u>kkh</u>al, to give. ختل ختل <u>kh</u>atal, to rise. نگل <u>shārbal</u>, to churn. نگل <u>zangal</u>, to swing. شاربل katal, to look. نښتل س<u>kkh</u>atal, to stick. كتل سسَساما, to find.

b. Verbs whose infinitives end in J. wul are, without exception, transitives. $\mathbf{E}\mathbf{x}$.—

brandawul, to frown. pātsawul, to raise.

lamsawul, to incite. ماتول mātawul, to break.

c. Verbs whose infinitives end in يدل edul are, with only two or three exceptions, such as پښتيدل بيدولal (to hear), پښتيدل pukkhtedal (to ask), etc., all intransitives. Ex.—

پرسیدل parsedal, to swell. پیدل rapedal, to snive پرسیدل شاید khwa-edal, to slip. شلیدل <u>*h</u>ledal, to tear. khwa-edal, to slip.

پیدل, rapedal, to shiver.

- 69. The Indicative Mood (mushiv) denotes simple being or doing, as سپي غاپي , or tod dai (fire is hot), اور ترد دي or tod dai (fire is hot), سپي غاپي spai ghāpī (the dog barks), ستړي يم starai yam (I am tired).
- a. The Indicative Mood has nine tenses, viz., three of present time formed from the verbal root, and six of past time formed from the infinitive mood (Art. 73).
- 70. The Imperative Mood (amr) properly has only a second person in both numbers, but a third also is commonly used. The imperative mood is always formed from the present tense, both in transitive and intransitive verbs, by substituting the & khafi for the pronominal affix of the second person singular, and prefixing the particle; wu for both singular and plural.
- a. In derivative verbs formed from nouns and adjectives the imperative is formed by using the imperative mood of the auxiliary كول kawul (to do), in combination with the noun or adjective, if transitive, and with the imperative of the auxiliary شول <u>shwal</u> (to be), if intransitive. Ex.—

سپينول spīnawul, to whiten or make white. سپين که spīn ka, make white. spinedal, to become white. هيين شه spīn sha, be white.

71. The Subjunctive Mood (shartiya) implies doubt or condition, and generally requires another verb to complete the sentence. ki wāk dzamā wai dā kār ba hechare وي دا كار به هيچري نه وُه شوي na wuh shawai (were the power mine that deed would never have occurred), که زه جوړ وې ki zah jor wai (if I were well).

- a. The Subjunctive Mood has three tenses preceded by the conjunction is ki (if). They are the present, past, and future. The first is the same as the present indicative with the conjunction prefixed. The past and future tenses are formed from the past participle of the verb, coupled with the corresponding tenses of the auxiliary is yam (I am).
- 73. Tense $(zam\bar{a}n)$ denotes time. There are nine different tenses. Three of them relate to present time, and the other six to past time.
- 74. Present Tenses.—The tenses of present time are the present, the aorist, and the future. They are always formed from the root of the verb in all regular transitives and intransitives; and the root of the verb is obtained by rejecting the infinitive terminations ل al, ل wul, يدل, الاسلام edul.
- a. The Present Tense $(h\bar{a}l)$ is formed in three different ways, in accordance with the three different terminations of the verb. Thus—
- 1. Those verbs, whether active or neuter, whose infinitives end in $\bigcup al$, form the present tense by adding the pronominal affixes (Art. 76, a) direct to the root of the verb for each person in both numbers.
- 2. Those verbs whose infinitives end in J, wul, which is merely the transitive auxiliary Lawul (to do) deprived of its initial letter, form the present tense by adding that of the auxiliary, deprived of its initial letter, to the root of the verb for the several persons in both numbers.
- 3. And similarly those verbs whose infinitives end in يدل edal, which is the intransitive auxiliary كيدل kedal (to become) deprived of its initial letter, form the present tense by adding that of the auxiliary, thus deprived of its initial letter, to the root of the verb for the several persons in both numbers.

The formation of the present tenses from the verbal root is shown in the subjoined table:—

	INFINITIVE.	PRESENT.	AORIST.	FUTURE.
Active {	to bind تړل	ترم	ۇ تىرىم	ۇ بە تىرم
	to turn مرزول	محرزوم	ۇ گىرزوم	ۇ بىنە گەرنروم
Neuter	to swing زنګل	زانكم	وٌ زانگم	وٌ به زانگم
1100001	to understand پوهیدل)	پوهيږم	ۇ پوھىيرم	و به پرهيرم

In Pukkhto, as in the Hindūstānī, the present tense is constantly used to represent past action, the speaker adopting the dramatic instead of the narrative style, when relating past occurrences. Ex. على الجور الحدة المنافعة المنا

- b. The Aorist or Indefinite Future Tense (muṣār'ī) is formed from the present simply by prefixing the particle & or or we, which corresponds with the Persian prefix me or mī, to each person in both numbers. In some verbs (generally those commencing with two consonants without an intervening vowel, such as pregdal, بريون kkhkenawul, etc., with which the prefix could not be cuphonious) this particle is altogether rejected. In such cases there is no difference between the aorist and the present tense, except in meaning, which is decided by the context. Ex. ستري وكري په خوب كښي آرام مومي starai wagarai pa khob kkshe ārām mūmī (the tired mortal finds rest in sleep), أسيد ارم چه له خيار وبالونو نه بښنه موم bakkhana mūmam (I hope I shall or may obtain forgiveness for my sins).
- - 1. If the personal pronouns (emphatic form, Art. 56) be expressed in their

emphatic forms, the future sign بن ba always precedes the particle; wu, and may even be separated from it by the intervention of other words of the sentence. Ex. ومنكت بع سبا هغه كار و كوو mūng ba sabā haghah kār wu kawū (we will do that work in the morning or to-morrow).

- 2. If the personal pronouns be expressed in their non-emphatic forms, then the sign of the future always follows the particle j wu, and may either intervene between it and the verb, or follow the verb itself. Ex. كورة مار دي ؤ به دِ چيچي gora mār dai wu ba di chīchī (see! it is a snake, it will bite thee), اوس پوه شه ؤ وهم os poh sha wu waham ba di ki biyā dā hase kawa (now mark, I will beat you if you do so again).
- 75. Past Tenses.—The tenses of past time are six in number, viz., the imperfect, the past, the continuative past, the perfect, the pluperfect, and the doubtful past. They are formed directly from the infinitive as regards the three first, and directly from the past participle as regards the three last, both in active and neuter verbs, as is shown in the subjoined form.

	PAST PARTICIPLE.	PERFECT.	PLUPERFECT.	DOUBT. PAST.
	FAST FARTICIPABL	TEAPECT.	PLUPERFECT.	DOOBI. PASI.
Active	bound. تړلي	تړلي دي	ترلي ۇلا	تىرلىي بە ۋە
	turned.	ګوزولي دي	محرزولي وه	ګرزولي به ؤه
N_{euter}	swung. زنگلي	زنګلي دي	زنكلي ؤه	زنګلي به وُلا
	.understood پوهيدلي	ا پوهيدلي دي	روهيدلي ؤه	پوهيدلي به ؤه

- a. The Imperfect Tense (māzī istimrārī) implies continuity of past action not yet complete.
- 1. In active or transitive verbs the imperfect, like all other past tenses, is only used in the third person with the pronoun or other agent of the verb in the instrumental case, and is subject to change for gender and number to agree with the object in the nominative case, if other than the first or second personal pronouns. In the

singular it has two forms for the masculine: either the infinitive is used in its unaltered form, or it is altered by substituting sāhir for its final لل and prolonging the penultimate short vowel zabar — a to its corresponding long vowel \(\bar{a}\), as \(\beta\) taral, si tārah; كرزول girzawul, si tārah. The feminine is formed by merely adding s khafī to the unaltered infinitive, as لل j taral, غي tarala; كرزول girzawul, غي girzawula. In the plural the masculine is formed from the unaltered infinitive, and the feminine by adding to it the long vowel و e, or more commonly its corresponding short vowel kasra—i. But if the object of the verb be either the first or second personal pronoun, then the infinitive alone is used with the proper pronominal affix attached, and the corresponding pronoun itself may be expressed or understood in the nominative case, as من المعنوا المعن

- b. The Past Tense (māzī muṭlaq) denotes an indefinite perfect action. It is formed from the imperfect tense merely by the prefix of the particle; wu for both active and neuter verbs. In some verbs this particle is altogether rejected as redundant or inharmonious, as explained with respect to the acrist tense. Ex. ex. with a spai wu tārah (I tied the dog), منو شخه و ترك hagho kkhadza wu tarala (they tied the woman), etc.
- c. The Continuative Past Tense (māzī mudāmī) denotes continuous past action, habit, or usage, and is formed from the imperfect by the addition simply of the particle عب ba, which may follow or precede the verb. Ex. سپي م تاره به به م تاره spai mi tārah ba, or هغه م تاره spai mi tārah ba, or سپي به م تاره spai mi tārah ba, or هغه به راته به ما سره بنکيناسته او به خبري کول امري کول دو اله ما سره بنکيناسته او به خبري کول

- d. The Perfect Tense (māṣī qarīb) implies the recent or perfect completion of an act. It is formed from the past participle of the verb coupled with the third person present tense of the auxiliary ير yam (I am) for transitives, the agent being in the instrumental case as previously explained. For intransitives no such change is observed, and the past participle is conjugated regularly with the present tense of the auxiliary in number and person. But in verbs, transitive and intransitive, the participle suffers inflection for gender and number in all the persons, but the auxiliary only in the third person singular. This rule applies to all compound tenses. Ex. كتات دِ لُوستَى دَى kitāb di lwustai dai (have you read the book?) دوي دِ وَرِكْرِي دَي وَ مَلْ يَ فَعُولُ وَ يَ الْ الْعَالَةُ وَ الْمُعُولُ وَ الْمُعُلِي وَ الْمُعُلُولُ وَ الْمُعُلِّ وَ الْمُعُلِّ وَ الْمُعُلِّ وَ الْمُعُولُ وَ الْمُعُلِّ وَلَيْ وَ الْمُعُلِّ وَ الْمُعُلِي وَ الْمُعُلِّ الْمُعُلِّ وَ الْمُعُلِّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِ
- e. The Pluperfect Tense $(m\bar{a}z\bar{\imath}\ ba'\bar{\imath}d)$ denotes action long since completed or past. It is formed according to the same rules for transitives and intransitives as the preceding tense, by coupling the past participle of the verb with the past tense of the auxiliary yam (I am).
- f. The Doubtful Past Tense $(m\bar{a}z\bar{\imath}\ ta\underline{s}\underline{h}k\bar{\imath}k)$ is formed from the past participle of the verb, coupled with the future tense of the auxiliary yam (I am) according to the rules above given, both for verbs transitive and intransitive.
- 76. Person and Number (zamā-ir wa 'idād).—Each tense has three persons, corresponding with the first, second, and third personal pronouns, and two numbers, the singular and plural. In all tenses and both numbers the third person is subject to inflection for gender, and in compound tenses the first and second persons also.
- a. In all present tenses of transitive verbs, and in tenses present and past of intransitive verbs, the different persons in the singular and plural are distinguished by the affix of certain pronominal particles that are inseparable from the verbs. They are styled "affixed personal pronouns" (zamā-iri muttaṣila) and are as follows, viz.—

First person
$$am$$
 am Second person e e singular.

Third person e i singular.

 e i plural.

b. The regular personal pronoun, styled, in contradistinction to the pronominal affixes above-mentioned, "detached personal pronouns" (zamā-iri munfaṣila), are also used in the nominative case as the agent in a sentence, with the present tenses of transitive verbs, and with all tenses, present and past, of intransitives. They are not always expressed with the verbs, but must be always understood when not so. Generally their expression denotes emphasis or distinction. They are as follows, yiz.—

SINGULAR.

Sj zah, I. a = tah, thou. a = tah, you.

**A ** haghah, they. a = tah as haghah, they. a = tah as haghah, they.

As the agent in construction with the past tenses of transitive verbs, these pronouns are conjugated in the instrumental case with the third person of the verb, both in the singular and plural. They always precede the verb, and are as follows, viz.—

SINGULAR.

PLURAL.

pringa, muh, mū, by us. $m\bar{u}$, $m\bar{u}$, $m\bar{u}$, $m\bar{u}$, $m\bar{u}$, by us. $m\bar{u}$ $m\bar{u}$, muh, $m\bar{u}$, by us. $m\bar{u}$ muh, $m\bar{u}$, by us.

77 Resides the moods and tensor before-mentioned the work has a

gerund or verbal noun, a present participle, an active participle, and a passive or past participle, as has been explained in Art. 65.

- 78. In Pukkhto the verbs may be divided into three classes, viz., the active or transitive verb, the neuter or intransitive verb, and the derivative or compound verb, which may be either active or neuter in signification. Each of these classes of verbs is here described separately, as they present numerous variations in the modes of forming their paradigms.
- 79. But before proceeding to the description of the several classes of verbs, it is necessary first to show the conjugation of certain verbs that are used as auxiliaries in the formation of several of the tenses of both active and neuter verbs. The auxiliaries are ي yam (I am), infinitive wanting; kedal (to become); and كيدل kedal (to become); and كيدل
- 80. The verb يم yam (I am) is very defective and irregular. It has no infinitive nor imperative mood, and is thus conjugated.

INDICATIVE MOOD.

PRESENT TENSE. I am, thou art, etc.

ع يم s; zah yam.

ته یی tah ye.

m. هغه دی ـ شته haghah dai, shta.

f. منه ده ده منه hagha da, shta.

Past Tense. I was, thou wast, etc.

غ زم zah wum.

ند وى tah we.

m. s ain haghah wuh.

f. [- 8] asa hagha wa.

FUTURE TENSE. I shall or will be, etc.

یم یخ یم zah ba yam.

ته به یی tah ba ye.

m. هغه به وي haghah ba wī.

f. هغه به ري hagha ba wī.

We are, you are, etc.

PLURAL.

mung yū. مونو يو

تاسويعي tāsū ya-ī.

هغه دی ـ شته haghah dē, <u>«h</u>ta.

هغی دي ـ شته ha<u>gh</u>e dī, <u>sh</u>ta.

We were, you were, etc.

mung wu.

tāsū wa-ī.

haghah wū.

ي - رو مغي وي - رو haghe we, wi.

We shall or will be, etc.

PLURAL.

موني به يُو mũng ba yũ.

تاسو به بئي tāsū ba ya-ē.

معند بند وي hughah ba wī.

هغي به وي haghe ba wi.

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were, etc. singular.

ki zah wum. که زه ؤم

ي من له نه وي ki tah we.

m. كه هغه وي ki haghah wī.

f. كه هغه وي ki hagha wī.

PAST TENSE. If I had been, etc. SINGULAR.

لا وي ـ واي ki zah wai, wāe.

ي ـ واي ki tah wai, wāe.

m. كه هغه وي - واي ki haghah wai, wae.

ti hagha wai, wāe. که هغه وي ـ واي

FUTURE TENSE. If I would have been, etc.

په نې که نه وې ki zah ba wum.

ي که ته به وي ki tah ba we.

m. كة هغه به ولا ki haghah ba wuh.

f. j = s j se se se ki hagha ba wa.

If we were, etc.

PLURAL.

ين موني ؤو ki mūng wū.

ين كه تاسو وي ki tāsū wa-ī.

كة هغة وي ki haghah wī.

كه هغي وي ki haghe wī.

If we had been, etc.

PLURAL.

ki mūng wai, wāe. که مونړ وي ـ واي

لى د اس وى ـ واى ki tāsū wai, wāe.

ki haghah wai, wāe.

ki haghe wai, wae.

If we would have been, etc.

PLURAL.

كه مونر به رو ki mung ba wu.

كه هغه بد ؤو ki haghah ba wū.

ين م يه وي - و ki haghe ba we, wi.

- b. PRESENT TENSE. SUBJUNCTIVE MOOD.—There is another form of the third person, singular and plural, of this tense, formed by the addition of the (nūni-tākīd of Arabian grammarians) in ua to the form above given, as in its use implies probability or belief, and it is often added to the third person of the future and acrist tenses of verbs to denote certainty, belief, or obligation. It is seldom used in conversation, but is common in books.
- 81. The intransitive auxiliary verb کیدل kedal (to become) is very defective, but regular in its formation. It has only three tenses of the indicative mood, and these are used in forming the present and past tenses of intransitive verbs. It is conjugated as follows:—

INFINITIVE MOOD. کیدل kedal (to become).

INDICATIVE MOOD.

PRESENT TENSE. I become or am becoming, etc. singular.

کیرم – کیګم kegam, kegam. کیږي – کیګي kege, kege. کیږي – کیګي kegī, kegī.

FUTURE TENSE. I shall or will become, etc. SINGULAR.

به کیږم or کیګم ba kegam or kegam. نه کیږي ba kege. نه کیږي ba kegi. . We are becoming or become.

كيرُو ـ كيگُو kegū, kegū. كيرِيُ ـ كيگئي kega-ī, kega-ī. كيرِيُ ـ كيگي kegī, kegī.

We shall or will become, etc

له کیږو or کیگو ba kegū or kegū له کیږئي ba kega-ī. له کیږي ba kegī. PAST TENSE. I was becoming, etc.

کیدلم – کیدم kedalam, kedam. کیدلم – کیدی kedale, kede.

m. کیدل – کیده kedal, kedah.
f. کیدل د kedala.

We were becoming, etc. PLURAL. کیدلو ـ کیدو kedalū, kedū. kedala-ī, keda-i

kedala-ī, keda-ī کیدائي ـ کیدئي kedal.

کیدلی ـ کیدلِ kedale, kedali.

Gerund.—m. کیدوں $ked\bar{u}n, f$. کیدنه kedana (being, becoming).

PRESENT PARTICIPLE.—m. كيدك kedah, f. كيدك kedala (been, become).

Active Participle.—كيدونكى kedūnkai (becomer).

Passive Participle.—كيدلى kedalai (having become).

- a. For the sake of convenience, the personal pronouns have been omitted from the above conjugation. They may be expressed, as in the conjugation of yam, or understood with equal propriety in general, but they must always be expressed when emphasis or distinction is intended.
- 82. The auxiliary verb indexthinder should (to be or become) differs from the preceding, inasmuch as it indicates change or transition from one state to another, whilst <math>kcdal merely indicates simple being or existence. It is perfect and regular in its form, and is thus conjugated.

infinitive mood. شول <u>shwal</u> (to be or become).

INDICATIVE MOOD.

PRESENT TENSE. I become, etc.

SINGULAR.

شم sham.

شي <u>* * h</u>e.

شى $shar\iota$.

Aorist Tense. I may be or become, etc. singular.

. wu sham ؤ شم

. wu <u>sh</u>e ؤ شي

ي شي vu shē.

We become, etc.

PLURAD.

<u>شُ 81</u>10.

. <u>×h</u>a-i شيئ

رچش <u>«ارت</u>

We may be or become, etc.

PLURAL.

wu shū.

wu sha-ī.

. wu <u>«ا</u> ئىشى

FUTURE TENSE. I shall or will be, etc. SINGULAR.

> wu ba kham. wu bu she. ي به شي wu ba shī.

IMPERFECT TENSE. I was being, etc. SINGULAR.

<u>shwalam, shwam.</u> شولم ـ شوم شولی می شولی شولی شوی $\frac{shwale}{shwe}$. شوة _ شمة <u>shwah, shah.</u> f. شوله مرفي مرفي مرفي هhwala, shwa, sha. موله مرفي ها shwale, shwe.

PAST TENSE. I became, etc.

SINGULAR.

. wu shwalū, wu shwā. و شولؤ ـ و شوو . wu shwalam, wu shwam و شولم ـ و شوم . wu shwale, wu shwe. و شولى _ و شوى m. شوه و شوه غيث إلى شوه ي شه wu shwah, wu shah. f. و شواه و سواه به wu shwala, wu shwa.

PERFECT TENSE. I have become, etc.

SINGULAR.

<u>shawai yam, f. shiwi yam,</u> شويي يم _ شويم <u>shawai ye.</u> شَوِيَ يـى m. شرى دى <u>sh</u>awai dai. f. هو ده <u>shiwi</u> da.

PLUPERFECT TENSE. I had become, etc. SINGULAR.

<u>ahawai wum.</u> شَوِي وُم <u>هُ</u>وي وي <u>sh</u>awai we. <u>هُوي وُه sh</u>awai wuh. m. f. $\frac{1}{2}$ $\frac{1}{2}$

We shall or will be, etc. PLURAL.

إلى شۇ wu ba shu. wu lou <u>nha-ī.</u> wu bu shi.

We were being, etc.

PLURAL.

<u> غاية shwalū, shwū.</u> <u> غاندى - شوئى مارلىي - شوئى - شوئى</u> غير عشول عشول عشور عشور عشور عشور عشور على عشور على المراج المراج على المراج

We became, etc.

PLURAL.

. wu shwala-i, wu shwa-i ؤ شولئى ـ ۇ شوئى ي شول - و شور wu shwal, wu shwū. wu shwale, wu shwe. و شولى ـ و شوى

We have become, etc.

PLURAL.

<u> قام علم علم الله Ahawī yū, f. shiwī yū</u> <u>هُوي ينځي شُوي ينځي شُوي ينځي</u> <u>هُوي دي الله شوي دي</u> <u>shinci</u> di. شوي دي

We had become, etc.

PLURAL.

<u> هامي ۇو غۇر قۇر</u> غي وي هم <u>shawī</u> wa-ī. <u> الله الم</u> <u>الموي ۇو</u> ع دي وي - و <u>shiwī we, wi.</u> DOUBTFUL PAST TENSE. I will have become, etc.

SINGULAR.

$$\frac{8h}{m}$$
 شوي به وُم $\frac{8h}{m}$ awai ba wum. $\frac{8h}{m}$ awai ba we. $\frac{8h}{m}$ awai ba wuh. $\frac{8h}{m}$ iwi ba wa. $\frac{8h}{m}$ iwi ba wa.

We will have become, etc. PLURAL.

$$\frac{shaw\bar{\imath}}{meg}$$
 به ژو $\frac{shaw\bar{\imath}}{meg}$ به ژو $\frac{shaw\bar{\imath}}{meg}$ به وڅ $\frac{shaw\bar{\imath}}{meg}$ به ژو $\frac{shaw\bar{\imath}}{meg}$ به ژو $\frac{shaw\bar{\imath}}{meg}$ به ژو $\frac{shiw\bar{\imath}}{meg}$ به ري – و

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I become, etc.

SINGULAR.

If we become, etc.

PLURAL.

AORIST TENSE. If I may become, etc.

SINGULAR.

If we may become, etc.

PLUBAL.

PAST TENSE. If I became or were, etc.

or
$$ki \ kas \ ki \ tah$$
 or $ki \ tah$ or $ki \ haghah$ $ki \ haghah$ $ki \ haghah$ $ki \ haghah$, f .

If we became or were, etc.

PLURAL.

$$\frac{shw\bar{a}e}{\text{or}}$$
 موني شواي هواي خه $\frac{shw\bar{a}e}{\text{or}}$ موني $\frac{shw\bar{a}e}{\text{or}}$

PLUPERFECT TENSE. If I had been, etc.

If we had been, etc.

PLURAL.

$$m.$$
 وَي وَي $ki \ vai.$ وَي وَي $ki \ vai.$ وَي وَي $ki \ vai.$ وَي وَي $ki \ tah$ وَي

DOUBTFUL PAST TENSE. I will have been, etc.

We will have been, etc.

SINGULAR.

$$m.$$
 م يم يه يه يه $\frac{shawai}{ba\ ye}$ ba $\frac{shawai}{ba\ ye}$ يه يم يه $\frac{shawai}{ba\ ye}$ ba $\frac{shawai}{ba\ we}$ ba $\frac{shawai}{ba\ we}$

به يُو
$$\frac{8hawi}{ba\ ya.}$$
 به يُو $\frac{8hawi}{ba\ ya.i.}$ به يِي $\frac{ba\ ya.i.}{ba\ wi.}$

IMPERATIVE MOOD.

Become thou, let him become.

SINGULAR.

Become ye, let them become.

 $wu \ \underline{sha}, \underline{sha}.$ و شه ـ شه $wu \ \underline{sha}, \underline{sha}.$ و شه ـ شه $wu \ \underline{sha}, \underline{sha}.$ or $wu \ \underline{sha}, \underline{sha}$ هغه $\underline{sha}, \underline{sha}$ or \underline{sha} $\underline{haghah} \ di \ \underline{shi}, \underline{sha}.$ or \underline{sha} $\underline{wu} \ di \ \underline{shi}.$

Gerund.—m. شوون \underline{shwun} , f. شوون \underline{shwuna} (becoming, being). PRESENT PARTICIPLE.—تولع shwah, f. شوك shwala (been, become). Active Participle. شوونى شوونكى شوونكى شوونكى شوونكى Active Participle. Passive Participle.—شوي <u>sh</u>walai or شوي <u>sh</u>awai (having become).

- a. In all the compound tenses the participle undergoes inflection for gender with each person in both numbers, as shown above.
- 83. THE TRANSITIVE VERB (fi'ali-mut'addi).—The active or transitive verb denotes action passing from an agent to an object. It has an active and a passive voice, and is distinguished by the instrumental construction of its past tenses in the active voice, and by the termination of the infinitive mood in \mathcal{J} alor \mathcal{J} , wul.
- a. Simple transitive verbs, in the tenses of present time, govern the accusative case, but causals, verbs of giving, telling, etc., govern the dative case.
- b. The passive voice is formed by conjugating the past participle with the several tenses of the auxiliaries کیدل kedal and شول kedal and کیدل
- c. Transitive verbs include all causals and derivatives, whose infinitive mood ends in J, wul. And they are formed from intransitives, whether primitive or

edal of the infinitive into J, wul. $\mathbf{E}\mathbf{x}$.—

خندل <u>kh</u>andal, to laugh. نگل zangal, to swing. رُدِل jara!, to cry. خ,ئيدل خبيدل خرئيدل خرئيدل shledal, to tear. کریدل karedal, to parch.

خندول <u>kh</u>andawul, to make laugh. زنگول zangawul, to make swing. jarawul, to make cry. خويول <u>kh</u>wayawul, to make slip. shlawul, to rend, tear. لرل karawul, to scorch, dry.

84. The active voice ($fasli-m'ar\bar{u}f$) of transitive verbs is conjugated according to the general rules explained in the preceding pages, and as shown in the following paradigm of the regular transitive verb هل wahal (to strike).

INFINITIVE MOOD. هل, wahal (to strike).

INDICATIVE MOOD.

PRESENT TENSE. I strike, etc. SINGULAR.

waham.

wahe. وهي

. wahī.

AORIST TENSE. I may strike, etc. SINGULAR.

wu waham.

wu wahe.

wu wahī.

FUTURE TENSE. I will or shall strike, etc. SINGULAR.

עם ל אי ניא פאם wu ba waham.

wu ba wahe. ؤ به وهي

ي بد وهي wu ba wahī.

We strike, etc.

PLURAL.

wahū.

waha-ī. وهئي wahī.

We may strike, etc.

PLURAL.

3, wu wahū.

wu waha-ī.

ي wu wahī.

We will or shall strike, etc.

wu ba wahū.

wu ba wuha-ī. وُ به وهي

ي به وهي wu ba wahī.

IMPERFECT TENSE. Form I.—I, etc., was striking him, etc. I, etc., was striking theor.

$$m.$$
 $\begin{cases} xab \\ ba \end{cases}$ $\begin{cases} ba \\ m\bar{a} \end{cases}$ $\begin{cases} w\bar{a}bah \\ wahal \end{cases}$ $\begin{cases} ba \\ ba \end{cases}$ $\begin{cases} ba \\ ba$

IMPERFECT TENSE. Form II.—He, she, it was striking me, thee, etc. us, you, etc. singular.

PAST TENSE. Form I.—I, etc., did strike him, etc. I, etc., did strike them

PAST TENSE. Form II.—He, etc., did strike or struck me, etc.

SINGULAR. PLURAL.

زه و وهلم zah wu wahalam نه و وهلي tah wu wahale m. هغه و واهه haghah wu wāhah f. هغه و وهلم

CONTINUATIVE PAST. Form I.—I, etc., used to strike him, etc.

CONTINUATIVE PAST. Form II.—He, etc., used to strike me, etc.

SINGULAR.

مونږ وهلو به مونږ وهلو به تو عمله zah wahalam ba مونږ وهلو به تو tah wahale ba ته وهلي به $tas\bar{u}$ wahala-zah ته وهلي به $tas\bar{u}$ wahala-zah هغه وهل به $tas\bar{u}$ wahal ba هغه وهل به $tas\bar{u}$ wahala ba هغه وهلي به $tas\bar{u}$ wahala ba هغه وهلي به $tas\bar{u}$ wahala ba

PLURAL.

PERFECT TENSE. Form I.—I, etc., have struck him, etc. them.

m. (هلي دي $mar{a}$ $wahalai\,dar$ $wahalai\,dar$ $wahalai\,dai$ $tar{a}$ $tar{a}$

Perfect Tense. Form II.—He, etc., has struck me, etc.

zah wahalai yam مونږ وهلي يؤ $m\bar{u}ng$ wahali y \bar{u} مونږ وهلي يو tah wahalai ye تاسو وهلي يې $tas\bar{u}$ wahali ya- $tas\bar{u}$ wahali ya- $tas\bar{u}$ wahali dai $tas\bar{u}$

PLUPERFECT TENSE. Form I .- I, etc., had struck him, etc. them.

PLUPERFECT TENSE. Form II.—He, etc., had struck me, etc. us, etc. SINGULAR. PLUBAL.

DOUBTFUL PAST TENSE. Form I.—I, etc., would have struck him, etc.

DOUBTFUL PAST TENSE. Form II.—He, etc., would have struck me, etc. them. SINGULAR. PLURAL.

مونې به وهلي يو مونې يم مونې به وهلي يو مونې يم مونې يه وهلي يو مونې يم مونې يه وهلي يو مونې يم مونې يه وهلي يي tah ba wahalai ye ته به وهلي يي tāsū ba wahali ya-ī مخه به وهلي وي haghah ba wahali w هغه به وهل وي hagh i ba wahali wī

هغه به وهلي وي haghah ba wahali wi مغي به وهلِ وي haghe ba wahali wi

IMPERATIVE MOOD.

Strike thou; let him strike.

SINGULAR.

an, j - an, waha, wu waha wu di wahī ؤدِ وهي

Strike ye; let them strike. PLURAL.

waha-ī, wu waha-ī وهَيْ - وُ وهَيْ or هغه دِ رهي haghah di wahī or or مغه دِ رهي haghah di wahī or wu di wahī ؤ دِ وهي

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I strike, etc.

SINGULAR.

ka waham که وهم ka wahe که وهي ka wahī



If we strike, etc.

PLURAL.

لكه وهُو ka wahū لكه وهُي ka waha-i لكه وهي ka wahī

PAST TENSE. Form I.—If I, etc., had struck him, etc. them.

SINGULAR.

PLURAL.

PAST TENSE. Form II.—If he, etc., had struck me, etc. us, etc.

SINGULAR.

له وهلي وَي ka zah wahalai wai كه مونږ وهلي وَي ka zah wahalai wai كه مونږ وهلي وَي ka tah wahalai wai كه ته وهلي وَي ka tah wahalai wai كه ته وهلي وَي ka haghah wahalai wai كه هغه وهلي وَي ka haghah wahalai wai f. كه هغه وهل وي ka hagha wahali wai كه هغي وهل وي ka hagha wahali wai

FUTURE TENSE. Form I .- If I, etc., would have struck him, etc. them.

BINGULAR.

#

FUTURE TENSE. Form II.—If he, etc., would have struck me, etc. us, etc. SINGULAR.

لا كه مونو به وهلي ؤو ki zah ba wahalai wum كه مونو به وهلي ؤم ki zah ba wahalai wum كه تد به وهلي وي ki tāsū ba wahalā wa-ī كه تاسو به وهلي وي ki tāsū ba wahalā wa-ī سه وهلي وي ki haghah ba wahalai wuh كه هغه به وهلي وي ki haghah ba wahalā wū له هغه به وهلي و ki haghah ba wahali wa كه هغه به وهلي و ki haghah ba wahali wa

POTENTIAL MOOD.

PRESENT TENSE. I can strike, etc.

m. وهلي m. مشم wahalai wahalai wahalai wahalai wahalai wahalai wahalai wahalai wahalai wahalai

We can strike, etc.

$$wahali$$
 هلي $\frac{sh\bar{u}}{m}$ هلي $\frac{sh\bar{u}}{m}$ هي $\frac{sha-i}{m}$ هي $wahali$ $\frac{sh\bar{u}}{m}$

PAST TENSE. Form I .- I, etc., could have struck him, etc.

PAST TENSE. Form II.—He, etc., would have struck me, etc. us, etc. singular.

زة وهلي شوم zah wahalai <u>sh</u>wam زة وهلي شوي tah wahalai <u>sh</u>we
مند وهلي شوي haghah wahalai <u>sh</u>ah
هند وهلي شوه
hagha wahali <u>sh</u>owah

مونږ وهلي شؤو mūng wahalī shwū مونږ وهلي شؤو tāsū wahalī shwa-ī تاسو وهلي شوي شؤو haghah wahalī shwū هغي وهلي شوي haghe wahali shwe

FUTURE TENSE. Form I.—I, etc., would have struck him, etc. them.

FUTURE TENSE. Form II.—He, etc., would have struck me, etc. us, etc. singular.

Gerund.—m. هند wahūn, f. هند, wahana, a striking.

PRESENT PARTICIPLE.—m. and, wāhah, f. ala, wahala, striking.

ACTIVE PARTICIPLE.—وهونكي wahūnkai or وهونكي wahūnai, a striker.

Past Participle.—m. رهلي wahalai, f. رهلي wahali, struck.

a. In the Imperfect, Past, and other Tenses that have two forms, the first form shows the pronouns in the instrumental case as the agents in the sentence, and the verb in the third person, in both genders and numbers, to agree with the object (which is understood) in the nominative case. Ex. من سري واهده mā sarai wāhah (I was beating a man), and so on. نابخه وهله سري واهده mā kkhadza wahala (I was beating a woman),

The second form shows the pronouns as the object in the nominative case, the agent in the instrumental case being understood. Ex. ** ** * * zah ** sari wahalam* (a man beat me), etc. The first and second persons make no change for gender either in the singular or the plural. The third person is the same as is used in the first form.

- b. The Imperfect and other past tenses of transitive verbs have really a passive construction, which is necessary for the government of the instrumental case with which such tenses alone are used. Ex. سري وهلي دي mā saṛai wahalai dai, literally, a man is beaten by me; that is, I have beaten a man. And so on mutatis mutandis for all past tenses.
- 85. The Passive Voice (fasli-majhūl) of transitive verbs is formed by conjugating the past participle with the auxiliaries شول kedal, and كيدل kedal, and كيدل kedal, as shown in the following paradigm of the passive voice of the regular transitive verb هدل wahal (to strike).

INFINITIVE MOOD. وهلي كيدل wahalai kedal (to be struck).

INDICATIVE MOOD.

PRESENT TENSE. I am being struck, etc.

SINGULAB.

M. مراي (هلي wahalai) kegam المدين المدين

FUTURE TENSE. I shall or will be struck, etc. SINGULAR.

wahalai ba عيرم (هلي به كيرم wahalai ba) kegam كيري kege كيري wahali ba) keg.ī

IMPERFECT TENSE. I was being struck, etc.

f.

PAST TENSE. I was struck, etc. SINGULAR.

كيدم (كيدر) يدم (كيدر) كيدر (كيدر) كي

wu wuhali kedala و رهل كبيدله

CONTINUATIVE PAST TENSE. I used to be struck, etc.

كيدم كيدر wahalai ba { kedam الكيدر الكيدر wahalai ba } keda الكيدر الك

wahali ba kedala وهل به کیدله

Perfect Tense. I have been struck, etc.

m. يم $wahali \underline{shiwi}$ ye يم $wahali \underline{shiwi}$ ye يع $wahali \underline{shiwi}$ $ya-\overline{i}$ dai يع $wahali \underline{shiwi}$

PLUPERFECT TENSE. I had been struck, etc. SINGULAR.

We shall or will be struck, etc.

هل به wahali ba) kegī

We were being struck, etc.

 $\left\{ egin{array}{ll} keda & \lambda \& keda & \lambda \&$

wahali kedale وهل كيدلى

We were struck, etc. PLURAL.

wu wahali kedale وهل كيدلى

We used to be struck, etc.

رهل به کیدلي wahali ba kedale

We have been struck, etc.

$$\left\{egin{array}{l} yar{u} \ yar{u} \ ya-ar{v} \ ya-ar{v} \ dar{v} \end{array}
ight.$$
وهلي شِوي $wahali~shiwi \left\{egin{array}{l} yar{u} \ ya-ar{v} \ dar{z} \end{array}
ight.$

We had been struck, etc. PLURAL.

$$\left\{egin{array}{ll} oldsymbol{w}ar{u} & oldsymbol{v}ar{u} & oldsymbol{w}ar{u} & oldsymbol{u} & oldsymbol{w}ar{u} & oldsymbol{w}ar{u} & oldsymbol{u} &$$

DOUBTFUL PAST. I would have been struck, etc. We would have been struck, etc.

$$m.$$
 وهاي شوي به $wahali \ ahiwai$ $ahiwai$ $ahiw$

IMPERATIVE MOOD.

Be thou struck, let him be struck. SINGULAR.

Be ye struck, let them be struck.

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were struck, etc. SINGULAR.

PAST TENSE. If I had been struck, etc.

If we were struck, etc.

$$m.$$
 مُمُو هِلِي شَمُ ki $wahalai$ ($rac{sham}{\hat{m}}$) که وهلي شم ki $wahali$ ($rac{sha}{\hat{s}}$ $rac{sha}{\hat{m}}$) شي $rac{sha}{\hat{s}}$ ki $wahali$ ($rac{sha}{\hat{s}}$

If we had been struck, etc.

Future Tense. If I would have been struck, etc. If we would have been struck, etc. SINGULAR. PLURAL.

ki wahali shiwi ba wa كدوهل شوي به وي و ki wahali shiwi ba wa كدوهل شوبه ولا و الما كدوهل شوبه ولا و Gerund.—m. وهلى كيده $wahalai\,kedah,f$. وهلى كيده $wahali\,kcdala,$ being struck. Wahali shiwi, وهل شو .wahalai shawai, f وهلي شَوي wahali shiwi, having been struck.

- 86. Transitive verbs, whether they end in على al or ولى wul in the infinitive mood, are all conjugated on the model of the verb هدل wahal (tostrike).
- a. But they are not all of the same uniform construction throughout their conjugations. On the contrary, they comprise a number of irregular and defective verbs, whose present and past tenses are formed from separate verbal roots in order to complete the paradigm.
- 87. All transitive verbs, however, exclusive of causals and derivatives (which are noticed hereafter separately in Art. 101), may be reduced to three classes, according to the methods of forming their present and past tenses in the active voice.
- 88. Class I. comprises all regular primitive transitive verbs. They are conjugated regularly according to the model previously given (see هل, wahal, to strike). That is to say, they form the tenses of present time direct from the verbal root (derived by rejecting the final على al of the infinitive mood), and those of past time from the infinitive itself, as shown in the subjoined examples, and as previously explained in Art. 74 and 75.

		PRESENT.			PAST.	
INFINITIVES.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
آچول $\{achawul\}$ to cast	آچوم	واچوم	وا به چوم	آچول	وإچول	آچولي دي
$\bar{a}\underline{ch}awul$		wā <u>ch</u> awum	wā ba	āchawul	wā <u>ch</u> awul	ā <u>ch</u> awului
			\underline{ch} $awum$			dai
$\frac{\dot{c}hurlawul}{c}$ to twirl	چرلوم	ۇ چُرلوم	ۇ بە ئچرلوم	چرلول	ا ۇ چەرلول	چُرلواي دي
churlawul to twiri	<u>ch</u> urlawum	างน	wu ba	<u>cl</u> urlawul	wu	<u>ch</u> urlawulai
		<u>ch</u> urlawum	\underline{ch} urlawum		$\underline{ch}urlawul$	dai
ماتل کے ساتل						ساتلي دي
$\left\{ egin{array}{l} \omega \ \mathrm{keep} \end{array} ight\}$ to keep		wu sātam	wu ba sātam	sātal	wu s $ar{a}tal$	sātalai dai
$\left\{ egin{array}{l} \hat{m} \\ \underline{sharal} \end{array} ight\}$ to expel	شرم	ۇ شرم	وٌ به شرم	شرل	ۇ شىرل	شراي دي
sharal)	<u>sh</u> aram	wu <u>sh</u> aram		<u>sharal</u>	wu <u>sh</u> aral	<u>sha</u> ralai dai
4.45			<u>sh</u> aram			
$\left\{ \begin{array}{c} J_{\lambda} \\ laral \end{array} \right\}$ to stir	الرم	ۇ لىرم	ۇ بە لىرم		ۇ لېرل	لراي دي
laral)	laram	wu laram	wu ba laram	laral	wu laral	laralai dai
$\binom{\bigcup}{lal}$ to utter	لم		ۇ بە لىم	1	ۇلىل	لليَ ديَ
lal)	lam		wu ba lam			lalai dai

- 89. CLASS II. comprises those transitive verbs that form the tenses of present time by altering the terminal letters of the verbal root, but retain the root or the infinitive itself unchanged for the tenses of past time. This class contains many verbs, but they may all be included in six orders, according to their changes of the root for the present tenses. The examples given with each order respectively include most of the verbs belonging to it, or at least such as are commonly used.
- a. Order I.—In transitive verbs of this order the terminal عند st, or sht of the verbal root is rejected and replaced by dal in the present tenses, and if preceded by a long vowel it also suffers elision, as is shown in the following examples. The verbs آغرستل aghostal (to wear) and رُستل lawastal (to scatter) are exceptions to this rule. The first, following its original in the Persian, replaces the terminal letters of the root by ind, and the second by ind.

•	ĺ	PRESENT.			PAST.	
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT	PAST.	PERFECT.
Jimit (Jamil	آخلم	واخلم	وا به خلم	آخست	واخست	آخستي دي
to take akhistal	ā <u>kh</u> lam	wā <u>kh</u> lam	wā ba	ī		D1
ر راوستل (راوستل	م. راولم	, اولم ا	<u>kh</u> lam ملم	راوست ا	ا ؤ وست	ا وستى دى ا
راوستل (to sond) على المراوستل المراوسة المراوس	rāwulam	rāwulam	rā ba	rāwust	rā wu wust	را وستي دي rā wustai dai
(animale		ءُ سکلہ ۽	wulam	سکست	۽ سکست	سكستلي دي
ل سکستل) to shear $skastal$	skalam	wu skalam	wu ba	skast	wu skast	skastalai dai
(لۇستىل	121	191 2	skalam	ا اج		1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
$\left\{egin{array}{l} l_{vustal} ight\} \end{array} ext{to read}$	lwulam	wu lwulam	wu ba	lwust	wu lwust	لۇستى دى lwustai dai
(دشتا		1	lwulam			
to throw wishtal } ويشتل	wulam	wu wulam	wu ba	wi <u>sh</u> t	wu wisht	ويشتلي د <i>ي</i> wī <u>sh</u> talai da i
المعتدة في المعادة			wulam	. 7		. " :7
$\left\{ egin{aligned} ar{ar{a}ghostal} \end{aligned} ight\} ext{ to wear }$	عندم āghundam	wāghun-	wā ba	ā <u>gh</u> ost	wā ghost	ے آغوستی د <i>ی</i> āghostai d ai
		dam.	ghundam			
lawastal scatter	ا الونم اawanam	wu lawa-	wu ba	لوست lawast	و لوست wu lawast	لُوَستي د <i>ي</i> اlawastai dai
			awanam			

b. Order II.—In transitive verbs of this order the terminal بنت <u>kkh</u>t of the verbal root is rejected and replaced by <u>r</u> in the present tenses. The verb سكنبتال ska<u>kkh</u>tal (to cut out, as a dress, pattern, etc.) takes غوښتال <u>nr</u>, and غوښتال <u>ghokkh</u>tal (to want) inserts an | ā before the <u>r</u> in the present tenses. Examples:

		PRESENT.		PAST.			
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.	
to { آؤنيةل	آويرم	واودم	وا به ورم	آؤښت	وا وُښت	آۇنىتى دى	
j āwu <u>kkh</u> tal) chan j	je āwram	wāwyam	wā	āwu <u>kkh</u> t	wā wu <u>kkh</u> t		
to cli کے سکنینڈل	سكنړم p	ۇ سكنېرم	ba wram و به سکنړم	سكښت	ۇ سكښت	dai سکښڌي <i>دي</i>	
ska <u>kkh</u> tal) out	ska <u>nr</u> am	าบาเ	wu ba	ska <u>kkh</u> t	wu	ska <u>kkh</u> tai	
		ska <u>nr</u> am	ska <u>nr</u> am		ska <u>kkh</u> t	dai	
to ﴿غوښتل	غوادم	ۇ غوارم	ۇ بە غوارم	غوښت	ۇ غوښت	غوښتلي دي	
ghokkhtal) wan	t ghwāram	wn	wu ba	ghokkht	wu <u>gh</u> o <u>kkh</u> t	ghokkhta-	
		ghwāram	ghwāram			lai dai	
to) نغښتل	نغرم)	t swall	ۇ بە نغړم	نغښت (ۇ نغښت	نغښتي دي	
<i>ngha<u>kkh</u>tal</i> ∫ roll u	p ngharam	ivii	wu ba	nghakkht	wu	ngha <u>kkh</u> tai	
		ng <u>h</u> aram	ngharam		ngha <u>kkh</u> t	dai	

c. Order III. includes those transitive verbs ending in \mathcal{J} al in the infinitive, whose last radical letter is \mathcal{J} d. In the present tenses this letter is simply dropped, and if it be preceded by a long vowel it also is rejected. Examples:

			PRESENT.		PAST.			
INFINIT	IVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.	
ر أودل - ا	to	أوم _	ۇ أوم	ۇ بەت أوم	1,00	ۇ أون	أودلي دي ūdalai dai	
$ar{u}dal$)	weave	$ar{u}$ wam	างน นึ่างลกเ	ba ūwam	$\bar{u}d$	wu uḍ	ūdalar d a r	
آوریدل $ar{a}wredal$	to	آورم	واورم	وا به ورم	آوريد	واوريد	آوريدلي دي āwredalai	
āwred al)	hear	āwram	wāwram	wā ba wram	āwred	. wāwred	āwredalai dai	

INFINITIVE.		PRESENT.			PAST.	
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	РАБТ.	PERFECT.
ا پیرودل س	پيرم	ۇ پىرم	ۇ بە پىيرم	پيرود	ۇ پىرو <i>د</i>	پيرودلي دي
$\left. egin{array}{c} arphi & ext{to buy} \ p ar{\imath} rodal \end{array} ight. ight.$	piram	,	wu	pīrod	1	pirodulai
. ,		_	ba pīram	-	-	dai
to) پیژندل	پيژنم	ۇپيۇنم	ۇ بە پىيۇنم	پيوند	ۇ پيوند	پيژندلي د <i>ي</i>
pejandal know	pejanam	wu	wu	peĵand	wu pejand	pe ja ndalai
		peĵan am	ba pejanam			dai
ل پښتيدل (پښتيدل	پښتم	ۇ پښتم	ۇ بە پىيىتىم	پښتيد	ٔ و پښتيد	پښتيدلي دي ا
پښتيدل to ask <i>pu<u>kkh</u>tedal</i>	pu <u>kkh</u> tam	wu	wu ba	p u kkhted	,	Pu <u>kkh</u> teda-
· /		pu <u>kkh</u> tam	pu <u>kkh</u> tam		pu <u>kkh</u> ted	lai dai
to reap (رودل	ر- روم	ۇ روم	ۇ بە رۇم	رود	ؤ رو د	رودلي دي
rawdal to suck	rawam	wu rawam	wu	rawd	wu rawd	rawdalai
			ba rawam			dai
-to un ا سپردل	سپړم	ۇ سپېرم	ۇ بە سېرم	سپړد	ۇ سپرد	سپردلي دي
spardal) ravel	sparam	wu sparam	าบาเ	spard	wu spard	spardalai
			ba sparam	,		dai
to (لود ل	لوَم	ۇ لۇم	ۇ بە لوكم	لود	ۇ لود	لودلي دي
lawdal) utter	lawam	wu lawam	wu	lawd	wu lawd	la w dalai
	6	well up	ba lawam	,		dai
to ﴿ نغړدل	انغارم)	well up	ۇ بە نغارم	نغړد	ۇ نغړى	نغږدلي دي
$nghardal \int swallow$	nghāram	wu	wu ba	nghard	w u nghard	n <u>gh</u> ardalai
		n <u>gh</u> āram	n <u>gh</u> āram			d ai

d. Order IV. comprises verbs of two syllables, each of which is formed by the short vowel zabar = a in the infinitive mood. They form the present tenses by substituting the long vowel |a| for the penultimate short one. Some of the verbs of this order are both transitive and intransitive. Examples:

INDINITUR		PRESENT.			PAST.			
INFINITIVE.	PRES ENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.		
دنگل) to leap	دانگم dāngam	ۇ دانگىم wù dăngam	ۇ بە دانكم wu ba dāngam	دنګل dangal	ۇ د نگل wu dangal	دنګلي دي dangalai dai		
غيل to bark <u>gh</u> apal	غايم <u>gh</u> āpam	ۇ غ ^ا پم wu <u>eh</u> āpanı	و به غایم wu ba ghāpam	غپل <u>eh</u> apal	ۇ غىل wu <u>eh</u> apal	غپلي د <i>ي</i> <u>gh</u> apalai dai		

		PRESENT.			PAST.	
INFINITIVE.	PRESENT.	∆ORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
لنبل to bathe	لانبم	ۇ لانىم	ۇ بە لانبم	لنبل	ۇ لنبل	لنبلي دي
lanbal	$l\bar{a}nbam$	wu lānbam	าบาเ	lanbal	wu lanbal	lanbalai
			b a lānbam			dai
نول to shout	نارم	ۇ نارم	ۇ بە نارم	نړل	ۇ نىرل	نړلي دي naṛalai dai
naral	nāŗam	wu nāram	wu	naral	wu naṛal	naralai dai
			La maina			
ويل to speak wayal	وايم	ۇ وايم	ۇ بە وايىم	ويل	ۇ ويل	ويلي د <i>ي</i>
wayal \ to speak	wāyam	wu wāyam	wu	wayal	wu wayal	wayalai
			ba wāyam			dai

INFINITIVE.		PRESENT.			PAST.	
INFINITIVE.	PRESENT.	AORIST.	RIST. FUTURE. IMPERFE		PAST	PERFECT.
ارتل (to aratal) widen	ارزم arzam	wu arzam	و به ارزم wu ba arzam	ارت arat	ؤ ارت wu arat	ارتلي دي aratalai dai
to ابوتلل الead المحافظة المح	بوزم bozam پر ^{ان} هم prāna <u>dz</u> am	bozam پران ث م	بو به زم bo ba zam پرا به نځم prā ba na <u>dz</u> am	بوت bot پرانت prānat	بوت bot پرانت prānat	botlalai dai پرانتلي دي
to میتل to mītal piss to piss to piss to piss	mī <u>dz</u> am جنم njanam	wu mīdzam j wu njanam	wu ba mī <u>dz</u> am و به نجنم wu ba	میتل mītal خیت njat	و میتل wu mītal خ ن wu njat	mītalai dai

f. Order VI. comprises a few verbs which can be reduced to no general rule, as those of the preceding orders, or which are solitary examples of a particular formation. Examples:

	INFINITIVE.		PRESEN	IT.	PAST.			
	INFINITY D.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST,	PERFECT.	
وبا	بلل balal to call	بولم holam	و بولم www.bolam	e vs. ha halum	بلل halul		بللي دي balalai dai	
	$\left. egin{array}{c} egin{ar$							
_	to انيول nīwul catch	نسم	ۇ نسم		نيول	ۇ نىيول	نيولي دي nīwulai dai	
19	وژلل to kill waĵlal							

- g. The Imperfect and Past Tenses of the verbs of Class I., as also of those in Orders IV. and VI. of Class II., are subject to change in the third person singular, as has been explained in Art. 75, a.
- 90. Class III. comprises those transitive verbs which (like their Persian originals) form their present and past tenses from separate infinitives, which by themselves alone are defective in one or other form of tense. The verbs of this class are not very numerous. The following list includes all those in common use, and shows how they are combined to complete the paradigm.

INFINITIVE.		PRESENT		PAST.			
	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.	
to) باسل	باسم	ۇ باسم	ؤ به باسم	yar ust	1	yastalai dai	
extract پستل	$b ar{a} s a m$	wu bāsam	wu ba bāsam	يۇست		يستلي دي	
to (آغږل	آغږم	ۇ آغرم	ۇ بەت آغږم	-	wu ā <u>kkh</u> al	ā <u>kkh</u> alai d ai	
knead النبل	ā gh agam	wu <i>ā <u>gh</u>a g</i> am	wu ba ā <u>gh</u> agam	آښل	ۇ آىبل	اښلي دي	

INFINITIVE.		PRESENT			PAST.	
IMPINITIVE.	PRESENT.	AORIST.	FUTURE,	1MPERFECT.	PAST.	PERFECT.
to lead الميول	بيايم	بيايم	به بیایم	bot	bot	بيولي دي
to lead بيول !	biyāyam	biyāyam	ba biyāyam	بوت	بوت	biwulai dai
to (پريږدل	پري رد م	پريږ ن م	پر <i>ي</i> به ږ د م	pre <u>kkh</u> od	pre <u>kkh</u> od	pre <u>kkh</u> odalai dai
let go ا پریښودل	preg.dam	pregdam	pre ba gdam	پريښو ن	<i>پر</i> ېښو <i>ن</i>	پريښودلي دي
to ﴿ رِدِل	ږدم	ږدم	به ږدم	ya <u>kkh</u> od	ya <u>kkh</u> od	ya <u>kkh</u> ai dai
place ∫ يښودل	gdam	gdam	ba gdam	يښ <i>ود</i>	ي ښون	يښي دي
to پښيل	ښيم	ۇ ښيم		<u>kkh</u> owah	wu kkhowah	<u>kkh</u> owul a i dai
show ا ښوول	<u>kkh</u> ayam	wu <u>kkh</u> ayam	wu ba <u>kkh</u> ayam	ښوولا	ۇ ښووة	ښووکي دي
to pull کارل	كاريم	ۇ كارىم	ۇ بىد كارم	<u>kkh</u> kal	wu kkhkal	kkh kalai dai
to write	kāgam		wu ba kāgam	ښکل	ۇ ښكل	ښکلي دي
to look	<i>گور</i> م	ؤ گو <i>ر</i> م	ۇ بە گورىم	kot	wu kot	katalai dai
ومورس اكتل	goram		wu ba goram	كوت	ۇ كوت	كتلي دي
obsolete / to see	وينم	ۇ وينم	ۇ بە وينىم	$l\bar{\imath}dah$	wu lidah	līdalai dai
ووينها ليدل	wīnam	wu winam	wu ba wīnam	ليده	ۇ لىدە	ليدلي دي
to load اليردل	لير د م	ۇ لىردم	ۇ بەلىردم	le <u>kkh</u> ah	wu le <u>kkh</u> ah	le <u>kkh</u> alai dai
البيل	legdam	wu legdam	wu ba legdam	ليينه	ۇ لىينىم	ليښلي دي
to) each	ودم	اؤ ورم	ۇ بە ورم	yowur	` yowur	وړي دي
· يوسل carry	wram	wu wiam	wu ba wram	ופפג	يرويه	wrai dai

- 91. The Intransitive Verb (f'iali-lāzimī). The neuter or intransitive verb denotes action completed in the object itself without passing to another. It has only the Active Voice, and is distinguished by the termination of the infinitive mood in يدل edal, and sometimes in Jal. The former is added to nouns and adjectives to form them into verbs intransitive. Intransitives generally govern the dative or ablative case.
- 92. In regular intransitive verbs the tenses of present and past time are formed from the root and infinitive respectively, according to the general rules explained in Art. 74 and 75, and they are conjugated on

the model of the regular intransitive verb خرځيدل <u>khwadzedal</u> (to move), the paradigm of which is herewith subjoined.

INFINITIVE MOOD. خرځيدل <u>kh</u>wa<u>dz</u>edal (to move).

INDICATIVE MOOD.

PRESENT TENSE. I am moving, etc.

خوڅيرم <u>kh</u>wa<u>dz</u>eg.am خوڅيږي <u>kh</u>wa<u>dz</u>eg.e خوڅيړي <u>kh</u>wa<u>dz</u>eg.ī

Aorist Tense. I move or may move, etc.

wu <u>kh</u>wa<u>dz</u>egam و خوځيړي wu <u>kh</u>wa<u>dz</u>ege wu <u>kh</u>wa<u>dz</u>egī

FUTURE TENSE. I will or shall move, etc. singular.

wu bu <u>kh</u>wa<u>dz</u>eg.am ؤ به خوڅيږم سه wu ba <u>kh</u>wa<u>dz</u>eg.e wu ba <u>kh</u>wa<u>dz</u>eg.e ؤ به خوڅيږي **w**u ba <u>kh</u>wa<u>dz</u>eg.ī

IMPERFECT TENSE. I was moving, etc.

<u>k/</u>.wa<u>dz</u>edalam خوځیدلم <u>k/</u>wa<u>dz</u>edale m. خوځیده <u>k/</u>wa<u>dz</u>edah خوځیده f. خوڅیده

PAST TENSE. I moved or did move, etc.

wu <u>kh</u>wa<u>dz</u>edam ۇ خوڭىدە wu <u>kh</u>wa<u>dz</u>ede m. ئ خوڭىدە wu <u>kh</u>wa<u>dz</u>edah f. ئ خېڭىدك We are moving, etc.

<u>kh</u>wa<u>dz</u>egū خوڅيږ <u>kh</u>wa<u>dz</u>ega-ī خوڅيږ <u>پڅ</u> خوڅيږ <u>kh</u>wa<u>dz</u>egī

We move or may move, etc.

wu <u>kh</u>wa<u>dz</u>eg.ū wu <u>kh</u>wa<u>dz</u>eg.a-ī wu <u>kh</u>wa<u>dz</u>eg.ī

We will or shall move, etc.

ن به خرځير و wu ba <u>kh</u>wa<u>dzegā</u> ن س ba <u>kh</u>wa<u>dzega-ī</u> wu ba <u>kh</u>wa<u>dz</u>egā-ī vu ba <u>kh</u>wa<u>dz</u>egā

We were moving, etc.

خوڅيدلو <u>kh</u>wa<u>dz</u>edalū خوڅيدلئ ښه <u>kh</u>wa<u>dz</u>edala-i خوڅيدل خوڅيدل <u>kh</u>wa<u>dz</u>edal

We moved or did move, etc.

wu <u>kh</u>wa<u>dz</u>edū

wu <u>kh</u>wa<u>dz</u>eda-ī

wu <u>kh</u>wa<u>dz</u>edal

wu <u>kh</u>wa<u>dz</u>edal

c خوځيدل

wu <u>kh</u>wa<u>dz</u>edale

CONTINUATIVE PAST. I used to move, etc.

SINGULAR.

خرځیدم به <u>kh</u>wa<u>dz</u>edam ba ن خرڅیدی به <u>kh</u>wa<u>dz</u>ede ba خېڅیده به <u>kh</u>wa<u>dz</u>edah ba خوشيدله به <u>kh</u>wa<u>dz</u>edala ba

PERFECT TENSE. I have moved, etc.

PLUPERFECT TENSE. I had moved, etc. SINGULAR.

$$m.$$
 روم wum روم wum روم wum روم wum روم we روم wum خوشیدلی روم wum خوشیدلی روم wum خوشیدلی روم wum خوشیدلی روم wum خوشیدل روم wum روم wu

Doubtful Past. I would have moved, etc.

$$m \cdot \underbrace{\frac{kh}{va}}_{ba} \stackrel{kh}{=} \frac{khva}{dz}edalai}_{ba}$$
 خوڅيدلي به $\underbrace{\frac{kh}{va}}_{ba} \stackrel{khwa}{dz}edalai}_{ba}$ خوڅيدلي به $\underbrace{\frac{kh}{va}}_{ba} \stackrel{khwa}{dz}edalai}_{c}$

f. جُو الله عندل به وي و من <u>kh</u>wa<u>dz</u>edali ba wa خو شيدل به و الله و ا

We used to move, etc. PLURAL.

خرڅيد به <u>kh</u>wa<u>dz</u>edū ba خرڅيدئ به <u>kh</u>wa<u>dz</u>eda-ī ba به خرڅیدل به <u>kl</u>wa<u>dz</u>edal bc. به خرڅیدلی به <u>kh</u>wa<u>dz</u>edale ba

We have moved, etc.

$$m.$$
 يو yam يو ye ين $khwadz$ edalai ye ين $khwadz$ edalai ye يي $khwadz$ edali dai يي $khwadz$ edali dai يي $khwadz$ edali dai يي $khwadz$ edali dai

We had moved, etc.

رؤو
$$\frac{k\hbar wadz}{k\hbar wadz}$$
 خوڅيدلي $\frac{k\hbar wadz}{k\hbar wadz}$ $\frac{k\hbar wadz}{k\hbar wadz}$ $\frac{k\hbar wadz}{k\hbar wadz}$

We would have moved, etc. PLURAL.

IMPERATIVE MOOD.

Move thou, let him move. SINGULAR.

wu di <u>kh</u>wa<u>dz</u>ī

Move ye, let them move. PLURAL.

 $wu \ \underline{khwadzega}$ و خوشيري $wu \ \underline{khwadzega}$ و خوشيري $wu \ \underline{khwadzega}$ or $wu \ \underline{khwadzega}$ or $wu \ \underline{khwadzega}$ or $wu \ \underline{khwadzega}$ or $wu \ \underline{khwadzegi}$ or $wu \ \underline{khwadzegi}$ ي خرخي wu di khwadzī

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I move, etc.

ki <u>kh</u>wa<u>dz</u>egam که خوڅیږي ki <u>kh</u>wa<u>dz</u>ege نه خوڅیږي ki <u>kh</u>wa<u>dz</u>egī

PAST TENSE. If I had moved, etc.

If we move, etc.

PLUBAL. ki <u>kh</u>wa<u>dz</u>egū که خوځدږو ki <u>kh</u>wa<u>dz</u>ega-ī ki <u>kh</u>wa<u>dz</u>eg.i

If we had moved, etc.

ki mūng که مونګ خوځیدلي <u>kh</u>wa<u>dz</u>edalī <u>kh</u>wa<u>dz</u>edalī etc. wai ki tāsū, etc. wai که هغه خوڅیدل ki ha<u>gh</u>a <u>kh</u>wa<u>dz</u>edali

FUTURE TENSE. If I would have moved, etc. singular.

If we would have moved, etc.

$$m.$$
 که خوځیدلي به ki $khwadze wum$ که خوځیدلي به ki $khwadze we$ $wa-i$ $dali\ ba$ wuh ba

f. جَـعْدِلِ بِهُ وَهِـوٍ ki khwadzedalibawa كه خوڅيدل به وهـو ki khwadzedalibawe,wi

POTENTIAL MOOD.

PRESENT TENSE. I can move, etc. singular.

m. خوڅيدلي شم $rac{khwadz}{khwadz}$ edalai $egin{pmatrix} rac{shar}{she} \ rac{she}{shi} \end{bmatrix}$

PAST TENSE. I could move, etc.

We can move, etc.

We could move, etc.

$$m.$$
 شوم $\frac{shwa}{m}$ فوم يدلي $\frac{shwa}{shwa}$ خوڅيدلي $\frac{shwa}{m}$ خوڅيدلي $\frac{shwa}{m}$ خوڅيدلي $\frac{shwa}{m}$ خوڅيدلي $\frac{shwa}{m}$ خوڅيدلي $\frac{shwa}{m}$

f. خوڅيدلِ شوي۔شو <u>kh</u>wadzedali <u>sh</u>wa, <u>sh</u>a خوڅيدلِ شوي۔شو <u>kh</u>wadzedali <u>sh</u>we, <u>sh</u>wi

FUTURE TENSE. I shall or will be moved, etc. We shall or will be moved, etc. SINGULAR.

$$m$$
. خوڅيدلي به m څره هغيدلي به $khwadz$ edal $aiba$ هغيدلي به $khwadz$ edal $aiba$ خوڅيدلي به m هغيدلي به m خوڅيدلي به m هغيدلي به m مغيدلي به m هغيدلي به m هغيدلي به m مغيدلي به مغيدلي به m مغيدلي به مغيدلي به m مغيدلي به m مغيدلي به m مغيدلي به مغيدلي

Gerund.—m. خوڤيدون <u>kh</u>wa<u>dzedūn, f. خوڤيدون kh</u>wa<u>dzed</u>ana, a moving.

Present Participle.—m. خوڤيده <u>kh</u>wa<u>dzedah, f. خوڤيدون khwadzedala, moved.</u>

Active Participle.—خوڤيدونك <u>kh</u>wa<u>dzedūnkai</u>or خوڤيدونك <u>kh</u>wa<u>dzedūnai, mover.</u>

Passive Participle.—خوڤيدون <u>kh</u>wa<u>dz</u>edalaior خوڤيدون <u>kh</u>wa<u>dz</u>edai, having moved.

- a. The present tenses are sometimes contracted by adding the pronominal affixes direct to the root, as خرشی <u>kh</u>wa<u>dz</u>am, خرشی <u>kh</u>wa<u>dz</u>e, etc.
- b. In the imperfect and past tenses the final $\int al$ of the infinitive is sometimes dropped as is shown in the past and continuative past tenses, and the passive participle.
- 93. All primitive intransitive verbs end in the infinitive mood in على edal or الله على edal or الله على edal are, like the transitive verbs ending in الله على edal are, like the transitive verbs ending in الله على edal are, like the transitive verbs of the same infinitive termination, are all irregular and defective. Intransitive verbs may therefore be divided into two classes.
- 94. Class I. comprises all primitive intransitives whose infinitive mood ends in يدل edal. They are all regularly conjugated in the same manner as خزڅيدل <u>khwadzedal</u> (to move). Examples:—

TATELATURA TE		PRESENT.			PAST.	
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.
to wince بكنيدل	بكنيرم	ۇ بەندىرم	ۇ بە بىندىرم	بكنيدلم	ۇ بىنىدىلم	بگنیدلی یم
bugnedal \ to shy	bugnegam	างาเ	wu ba	bugned-		bugnedalai
		bugnegam	bugneg.am	alam	nedalam	yam
$\left(\begin{array}{c} bahedal \end{array}\right)$ to flow	بهيرم	ۇ بهدرم	ۇ بە بىدىرم	بهیدلم	ۇ بېيدلم	بهیداي یم
bahedal) to now	bahegam	wn	wu ba	bahed-	<i>૧૫ ૧૫</i>	bahedalui
		bahegam	bahegam	alam	bahedalam	yanı
رپیدل) to shake	رپيږم	ۇ رپىيږم	ۇ بە رپىرم	رپيدلم	ۇ رپيدلم	رپيدلي يم
rapedal \ to shake	rapegam	าบน	wu ba	raped-	un	rapedalai
		rapegam	rapegam	alam	rapedalam	yam
المراء ما أرزيدل	رژيرم	ל נלינים	و به رژيرم	رژیدلم	ۇ رژيدلم	رژيدلي يم
رژیدل r a \hat{j} edal $\left. iggr\}$ to shed	ra jegam	wu	wu ba	rajed-	างาเ	rajedalai
		ra;egam	rajegam	alam	raĵedalam	ηam
منده مرا کریدل	کړورم	ۇ كىرىدە	ؤ به کریرم	كريدلم	ۇ كېرىدام	دريدلي يم
$egin{pmatrix} \lambda_{q,k} \ \lambda_{q,k} \end{pmatrix} ext{ to pine }$	karegam	wn	wu ba	kared-	าเาเ	karedalai
		karegam	karegam	alam	karedalam	yam
to fall إلىدل	الويږم	ؤ ^{لوي} رم	ۇ بە لويږم	لويدام	ۇ لويدلم	اويداي يم

- b. Many verbs of this class, however, only use the contracted form for the present tenses without reference to the distinction above noted. Examples:—

INFINITIVE.		PRESENT		PAST.			
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.	
اوسیدل to abide	اوسم osam	اوسم osam	به اوسم bu osam	اوسیدلم osedalam	اوسیدلم osedalam	اوسیدلي یم osedalai yam	
,	درومم drūman		بهٔ د رومم ba drūm a m	1 '		درومیدلی یم drūmedalai yam	
to run عليدل عليدل عليدل عليدل	1	ۇ زغلم wuz <u>gh</u> alam		زغلیدام -z <u>gh</u> alcd	ۇ زغلىدلم	زغلیدلي یم z <u>gh</u> aledalai yam	
to کرزیدل girzedal) wander	girzam	ؤ گرزم wu girzam	ۇ بىن گىرزم	گرزیدلم girzedalam	ۇ گۈزىدلم	گرزیدلی یم girzedalai yam	

- 95. Class II. comprises all those intransitive verbs whose infinitive mood ends in $\bigcup al$. They are not very numerous and may be included in four orders.
- a. Order I. contains a couple of verbs whose present tenses are formed by substituting the affixed personal pronouns for the last three letters of the verbal root. They are the following —

***************************************		PRESENT.	•	PAST.			
INFINITIVE.	PRESENT.	AORIST.	FUTURE,	IMPERFECT.	PAST.	PERFECT.	
to (څملاستل	شملم	څملم	به څملم	شملاستم	عملاستم	ځملاستي يم	
tsamlāstal recline	<u>ts</u> amlam	<u>ts</u> amlam	ba	tsam-	<u>ts</u> am-	<u>ts</u> amlāstai	
_ ,			<u>ts</u> amlam	$lar{a}stam$	$l\bar{a}stam$	yam	
ښکيناستل to sit	ښکينم	ښکينم	ښکي به نم	بنكيذاستم	ښكيناستم	سکیناستی یم	
kkhkenāstal \ 60 SIL	<u>kkh</u> kenam	<u>kkh</u> kenam	<u>kkh</u> ke ba	kkhke-	kkhke-	<u>kkh</u> kenāstai	
			nam	$nar{a}stam$	nāstam	<i>ગુલ</i> મા	

TATATATATA		PRESENT.		PAST.			
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.	
آلوتل $\{\bar{a}lwatal\}$ to fly	آلؤزم ālwuzam	والؤزم wālwuzam	وا به لؤزم wā ba lwuzam	آلوتم ālwatam	والوتم wālwatam	آلوتلي يم ālwatalai yam	
to fall (پریوتل prewatal) on	پري ۇ زم prewuzanı		پري به وُزم pre ba wuzam		پري ؤ وتم pre wu watam	پريوتلي يم prewatalai yam	
جاروتل (جاروتل jārwatal) return	جارۇزم jārwuzam	جار ؤ ؤزم jār wu wuzam			جار ؤ وتم jār wu watam	جاروتلي يم jārwatalui yam	
نبكيوتل) to fall <u>kkh</u> kewatal) into		ښ ^ک ي ؤ وُزم <u>kkh</u> ke wu wuzam	ښکي به وزم <u>kkh</u> ke ba wuzam	kkhke-	ښکي ؤ وڌم <u>kkh</u> ke wu watam	ښکيوتلي يم - <u>kkh</u> kewata lai yam	
ندوتل) to nanwatal) enter	,	nana	ۇ بە ننۇزم wu ba nanwuzam	nan-	نی و وڌم nana wu watam	nanwatalai	

INFINITIVE.		PRESENT.		PAST.			
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT. PAST.		PERFECT.	
وتل to watal issue	ززم wuzam	wu wuzam	ۇ بە ۇزم wu ba wuzam	watam	ניק eu watam	وتلي يم watalai yam	
ختل $\frac{\underline{kh}atal}{}$ to rise	خيژم <u>kh</u> ejam	ۇ خيژم wu <u>kh</u> eĵam	ۇ بە خىررم wu ba <u>kh</u> ejam	_	ۇ ختم wn <u>kh</u> atam	ختلي يم <u>kh</u> atalai yam	

N.B.—In the imperfect and past tenses of the verbs of Order II. the contracted forms are given throughout the examples, as آلوتم ālwatam for آلوتم ālwatalam, etc. (Art. 92, b.) The verb ختل <u>kh</u>atal, in the third person singular becomes خوت <u>kh</u>ot for the masculine in the imperfect and past tenses.

c. Order III. contains those intransitives whose verbal root ends in <u>kkh</u>t, which, as in transitives of the same form (Class II. Order II. Art. 89, b.), is changed to <u>r</u> in the present tenses. The verb نبتن n<u>kkh</u>atal (to stick) is an exception, as it substitutes <u>J</u> l for the terminal letters of the root. Examples:—

INFINITIVE.		PRESENT		PAST.			
INFINITIVE.	PRESENT.	AOEIST.	FUTURE.	IMPERFECT.	PAST.	PERFECT.	
رغښتل to rghakkhtal) wallow	رغرم rgharam	ز زغرم wu rghoram	ز به رغړم wu ba rgharam	رغښتم r <u>gh</u> a <u>kkh</u> t- am	ۇ رغښ ت م wu r <u>gh</u> a <u>kkh</u> tam		
غښتل to coil <u>ahakkh</u> tal	غرم gharam	ۇ غىرم wu	ۇ بە غرم wu	غښتم gha <u>kk</u> htam	ۇ غښتم wu	غښتلي يم gha <u>kkh</u> talai	
لوښتل) to part		lwuram	lwuram		lwu <u>kkh</u> tam	. yam	
نښتا (to n <u>kkh</u> atal) hitch	نښلم n <u>kkh</u> lam	ۇ نښلم wu n <u>kkh</u> lam	ۇ بە ئىښلم wu ba	نښتم n <u>kkh</u> atam	ۇ ئىبىتىم wu n <u>kkh</u> atam	نښتلي يم n <u>kkh</u> ata lai yam	

d. Order IV. contains a few irregular and defective verbs. Most of them are included in the annexed list.

-245122757777	PRESENT.			PAST.			
INFINITIVE.	PRESENT.	AORIST.	FUTURE.	IMPERFECT.	PAST,	PERFECT.	
م ا تلل	څم	څم	به څم	تللم	lāram	تللی یم	
to go الأيل	dzam	<u>dz</u> am	لاربخ شم	tlalam	لارم	tlalai yam	
,			lāṇ ba <u>sh</u> am در به شم			duraghlalai	
to go to (درتلل		درڅم	در به شم	درتللم	dara <u>gh</u> lam	yam	
thee ا درغلل	dar <u>dz</u> am	dar <u>dz</u> am	dar b a <u>sh</u> um	dartlalam	درغلم	ەرغللي يم	
to زراتلل	راشم	راشم	را به شم	راتلم	$rar{a}ghlam$	rā <u>gh</u> lai yam	
соme راًغلل	,	,	,	,			
						waraghlai	
to go to) ورتلل	ورڅم	ورڅم	ور به شم	ورتلم	wara <u>gh</u> lam	yam	
			war ba <u>sh</u> am				
زغُليدل	زغلم	ۇ زغلم	ۇ بە زغلم	z <u>gh</u> a <u>kkh</u> t-	,	, ,,	
to run	zghalam.	wn	wu ba	am	z <u>gh</u> ā <u>kkh</u> tam	a lai yam	
(زغاببتل		z <u>gh</u> alam	z <u>gh</u> alam	زغاښتم	ۇ زغاستم	زغاښتلي يم	
زيږيدل	زيږيږم	ۇ زىرىرم	ۇ بە زىرىرم	زيريدلم	ۇ زىرىدلم	زيږيدلي يم	
to be	zeaeaam	rvu	wu ba	zegedalam	างาเ	ze g edalai	
born		zeyegam	zeg.eg.am		zegedalam	yam	
(زوول				زوولم	ۇ زوولم	زوولي يم	
			A.	zowulam	'	zowulai yam	
					zowulam		
$\left. \frac{1}{ch} \right\}$ to split	چَوَم	ۇ چَوَم	ۇ بە چَوَم	چاودم	ۇ چاودىم	چاودلي يم	
<u>ch</u> āwdal) to spiit	<u>ch</u> awam	ำบาเ	wu ba	<u>ch</u> āwdum	<i>પ</i> ા	<u>ch</u> āwdalai	
		ol gangem	al america		<u>ch</u> āwdam	yam	
$\left. egin{array}{c} egin{ar$	سوڅم	ۇ سوڅم	ۇ بە سۇڅم	سولم	chāwdam b w 5	سوکي بيم	
swal	swa <u>dz</u> am	wu	wu ba	swalam	wu swam	sawai yam	
		swa <u>dz</u> am	swa <u>dz</u> am				

N.B. In the third person masculine singular in the imperfect and past tenses these verbs use a contracted form by substituting s $z\bar{a}hir$ for the J al of the in-

ته and its compounds still further contract this form to تلل finitive. rāghlal uses the form رافلل rāghlal uses the form راغى rāghai, ورغي wuraghai, etc., for the third person singular masculine of the past tense. Similarly the other verbs contract the same person singular masculine to ينانيت zghākkht, عن zowah, چ ول zowah, چو sah, respectively in the imperfect and past tenses.

- 96. The Derivative Verb (f'iali-mushtaq). The compound or derivative verb may be either transitive or intransitive. It is formed by conjugating a noun or adjective with the auxiliaries کول kawul and کول kṛal (to do) with the present and past tenses respectively, if transitive, and with the auxiliaries کیدل kedal and شول shwal (to be or become) with the present and past tenses respectively, if intransitive.
- a. With the derivatives are included nominals or verbs which are combined غرته وهل with a noun to express compound action, intensity, or speciality, etc., as ghoța-wahal (to dive), پور آخستل por-ākhistal (to borrow), سندري ويل sandarewayal (to sing), etc.
- 97. The conjugations of the intransitive auxiliaries کیدل kedal and يشول shwal have been given in the preceding pages (Art. 81 and 82). It is necessary now to show the conjugations of the transitive auxiliaries کول kawul and $\lambda kral$, in order to illustrate the paradigms of derivative verbs.
- 98. The transitive verb کیل kawul (to do), which is used as an auxiliary in forming the tenses of present time in derivative verbs, is defective in the compound past tenses, and has only the active voice. It is thus conjugated.

INFINITIVE MOOD. كول kawul (to do). INDICATIVE MOOD.

We do or are doing, etc. PRESENT TENSE. I do or am doing, etc. SINGULAR. کوم – کم kawam, kam ، kawe, keor کوي _ کي or کاندِ or kawī, kī or kāndi موي _ کي or کاندِ or کاندِ or کاندِ or لا or kā or ka or لا or kā or ka

پار کا کور کا kawū, kū kava-ī, ka-ī كوي _ كئي AORIST TENSE. I may do, etc.

SINGULAR.

SINGULAR.

SINGULAR.

SINGULAR.

SINGULAR.

PLURAL.

We may do, etc.

FUTURE TENSE. I shall or will do, etc. We shall or will do, etc.

SINGULAR.

PLURAL.

or كرم or كرم wu ba kawa or kam و به كرو or كرم wu ba kawa or ka و به كري or كي wu ba kawa-ī or ka-ī or كري wu ba kawī or kī or or كري or كري wu ba kawī or kī or etc. و wu ba kāndi, etc.

IMPERFECT TENSE. I was doing, etc.

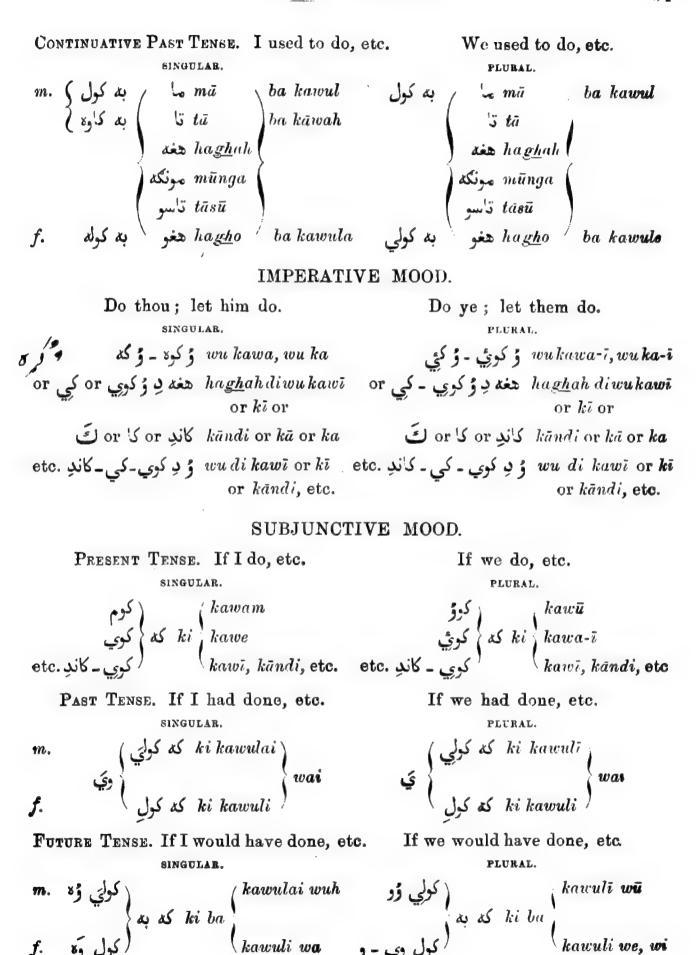
 $1. \begin{cases} 1 & \text{Singular.} \end{cases}$ $1. \begin{cases} 1 & \text{Im} \ \text$

We were doing, etc.

PAST TENSE. I did or did do, etc.

m. $\begin{cases} b & m\bar{a} \\ b & m\bar{a} \end{cases}$ $wu \ kawul$ $wu \ kawul$

We did or did do, etc.



POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

FRESENT TENSE. Team do, the.

$$singular$$
.
 $singular$.

 m .
 $singular$.

 m .
 $singular$.

 $singular$.
 <

We can do, etc.

PAST TENSE. I could have done, etc. We could have done, etc.

FUTURE TENSE. I would have done, etc. We would have done, etc.

$$m.$$
 $\underset{8}{\text{Singular.}}$ ba $kawulai$ wuh ba $bawuli$ wuh ba $bawuli$ ba ba $bawuli$ ba

Gerund.—m. كوژن kawūn, f. كوژن kawūna, a doing.

PRESENT PARTICIPLE.—m. sols kāwah, f. dokawala, done.

Active Participle.—كرؤنكي kawūnkai or كرؤنكي kawūnai, doer.

Passive Participle.— كولى kawulai, having done.

- a. In the Imperative Mood plural the form تانري wu kānra-ī is sometimes used for و كرئ wu kawa-ī (do ye).
- 99. The transitive verb کړل kṛal (to do or perform) has both an active and a passive voice and is regular in all its moods and tenses. It is used as an auxiliary in forming the past tenses of derivative verbs.

is conjugated in the same manner as على, wahal (to strike). See Art. 84 Its tenses of present and past time are formed according to the rules explained in Art. 74 and 75, as is shown in the subjoined skeleton of the paradigm.

ACTIVE VOICE.

MOOD. INFINITIVE Jis kral (to do).

INDICATIVE MOOD.

PRESENT TENSE. I do or am doing, etc.

SINGULAR.

IMPERFECT TENSE. Was doing me, etc. SINGULAR.

PERFECT TENSE. Has done me, etc. SINGULAR.

$$m.$$
 يم $karai$ ye dai $f.$ ye $kiri\ da$

Was doing us, etc. PLURAL.

Has done us, etc. PLURAL.

$$\left\{egin{array}{l} yar{u} & yar{u} & yar{u} & ya-ar{v} & ya-ar{v} & dar{u} & d$$

IMPERATIVE MOOD.

Do thou; let him do. SINGULAR.

Do ye; let them do. PLURAL.

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I do, etc.

SINGULAR.

$$\left\{ egin{array}{ll} \lambda_{x,y} \\ \lambda_{x,y} \\ \lambda_{x,z} \end{array}
ight\} \qquad \qquad \left\{ egin{array}{ll} k_{x,y} \\ k_{x,z} \\ \lambda_{x,y} \end{array}
ight\}$$

PAST TENSE. If I had done, etc. SINGULAR.

$$egin{aligned} m{m}. & \left\{ egin{aligned} & ki \ karai \end{aligned}
ight\} & wai \ m{f}. & \left\{ egin{aligned} & ki \ kiri \end{aligned} \right\} \end{aligned} \end{aligned} wai$$

FUTURE TENSE. If I would have done, etc. If we would have done, etc.

If we do, etc.

كرۇ
$$ki$$
 $\begin{cases} kram & 3 \\ kre & 3 \\ kri & 3 \\ kr$

If we had done, etc.

PLURAL.

که به کړي وو
$$ki\ ba\ karī\ w\bar{u}$$
 که به کړ وي $ki\ ba\ kiri\ we$

POTENTIAL MOOD.

PRESENT TENSE. I can do, etc.

SINGULAR.

$$\left\{egin{array}{l} \hat{k}arai & rac{sham}{she} \ \hat{s}he \end{array}
ight.$$
 $\left\{egin{array}{l} \frac{sham}{shi} \ \hat{s}hi \end{array}
ight.$

Past Tense. I could have done, etc. SINGULAR.

FUTURE TENSE. I would have done, etc. SINGULAR.

We can do, etc.

$$karai$$
 $karai$ kar

We could have done, etc.

PLURAL.

We would have done, etc.

به کړي شوو ba kar
$$i$$
 sh $w\bar{u}$ به کړ شوي ba kir i shwe

Gerund.—m. کړئ kṛūn (obsol.), f. کړئ kaṛana, a doing.

PRESENT PARTICIPLE.—m. צא krah, f. א krala, done.

^{*} Though generally met with as given in the text the plural feminine should properly be کړي kirī.

Active Participle.—كرونى kṛūnkai or كرونكي kṛūnai, a doer. Passive Participle. - کړی kralai or کړی korai, having done.

100. The Passive Voice of the verb Is kral is formed by conjugating the past participle with the auxiliaries يم yam and شول shwal.

PASSIVE VOICE.

INFINITIVE MOOD. كړي كيدل karai kedal (to be done).

INDICATIVE MOOD.

PRESENT TENSE. I am done, etc.

SINGULAR.

$$m.$$
 يم $karai \begin{cases} yam \\ ye \\ dai \end{cases}$ $f.$ يم $kiri\ da$

IMPERFECT TENSE. I was being done, etc.

Perfect Tense. I have been done, etc.

$$yam$$
 يو يو yam يو يي $karai \underline{shawai}$ ye يي $kari \underline{shawi}$ $ya-i$ دي $kiri \underline{shiwi}$ dai يي $kiri \underline{shiwi}$ da

We are done, etc.

$$\left\{ egin{array}{l} yar{u} \\ ya-ar{\imath} \\ ya-ar{\imath} \\ dar{\imath} \end{array}
ight.
ight.$$
 $\left\{ egin{array}{l} ya-ar{\imath} \\ dar{\imath} \end{array}
ight.$ $\left\{ egin{array}{l} ya-ar{\imath} \\ dar{\imath} \end{array}
ight.$

We were being done, etc.

We have been done, etc.

$$egin{pmatrix} yar u & a-ar u$$

IMPERATIVE MOOD.

De thou done; let him be done.

SINGULAR.

singular.

peural.

Be ye done; let them be done.

SUBJUNCTIVE MOOD.

PRESENT TENSE. If I were done, etc.

$$m.$$
 شم که کړي شو $ki\ karai$ ($sham$ ه ه که کړي شو she ه ه که کړي شو she ه ه که کړي شو $sham$ ه څه کړي شو $sham$ ه که کړ شو $sham$ ه که کړ د شوی $sham$ که کړ د شوی $sham$ که کړ د شوی $sham$

If we were done, etc.

$$\left\{egin{array}{l} \hat{m} \\ \hat{m} \\ \hat{m} \\ \hat{m} \end{array}
ight\}$$
 كه كړي $\left\{egin{array}{l} \frac{8h\bar{u}}{ki} \\ \frac{8ha}{i} \\ \hat{m} \\ \hat{m} \end{array}
ight\}$ كه كړ $\left\{egin{array}{l} \frac{8h\bar{u}}{ki} \\ \frac{8ha}{i} \\ \hat{m} \\ \hat{m} \end{array}
ight\}$

PAST TENSE. If I had been done, etc.

wai که کړي شوي (کي شوي په ki karai shawai که کړي شوي) وي wai که کړي شوي (کي شوي که کړي شوي) wai که کړ شو

If we had been done, etc.

FUTURE TENSE. If Isbould have been done, etc. If we should have been done, etc.

PLURAL.

$$(wum)$$
 رقوم (wum) روی به (wum) روی به (wum) روی به (we) روی به $(wa-\bar{\imath})$ روی به روی به $(wa-\bar{\imath})$ روی به $(wa-\bar{\imath})$ روی به روی به $(wa-\bar{\imath})$ روی به روی

Passive Participle.—كړي شوي karai shawai, been done.

- 101. Derivative verbs may be either transitive or intransitive according as the adjectives or nouns from which they are formed happen to be conjugated with the transitive auxiliary كول kawal or the intransitive auxiliary کیدل kedal.
- a. In forming the infinitive mood of such verbs, the auxiliaries are combined with the feminine form of those adjectives and nouns whose masculine ends in a

consonant, by rejecting both the final s $\underline{kl}af\bar{i}$ of the feminine, and the initial k of the auxiliary, as shown in the following examples:—

m.	پوخ	f. in ripe,	to cook, پخول	to ripen.
m.	ړوند	f. دنده blind,	to blind,	to be blind.
m.	كولا	f. کره crooked,	to distort, کړول	to be bent. کریدل
m.	پلن	f. ail, broad,	to widen, پلنول	to become wide.
m.	لنډ	f. لنډه short,	to shorten, لندول	to become short.

b. In those derivative verbs formed from nouns or adjectives that end in a long vowel or s zāhir (and which are both masculine and feminine) no such combination takes place. The auxiliaries are in such cases merely coupled with the nouns, etc., and thus conjugated with them. Examples:

c. All causal verbs derived from primitive intransitives that end in $\int al$, excepting those of Class II. Order III. (which are both transitive and intransitive), form their infinitives by adding the termination $\int_{\mathcal{A}} wul$ to the present tense of the intransitive deprived of its pronominal affix. The exceptional verbs above noted form their causals simply by changing the terminal $\int al$ of the infinitive to $\int_{\mathcal{A}} wul$. These changes are shown in the subjoined examples, which are conjugated like regular transitive verbs.

INTRANSITIVES.	CAUSALS.	PRESENT.	IMPERFECT.	PERFECT.
to recline, څملاستل	to lay do څملول	خماوم wn.	خملاوه	څملولي دي
to sit, کښيناستل	to seat.	كشينوم	كشيذاوه	کښينولي د ي
to rise, ختل	to raise. خيژول	خيژوم	خيژاوه	خيژولي دي
to fly,	to make f آلؤزول	آلؤزوم ly.	آلؤزاوه	آلۇزولىي دى
to run, زغاښتل	to make زغلول	زغلوم · رعلوم	زغلاوه	زغلولي دي
to hitch, نښتل	to entang نښلول	نښلوم le.	نشلاوه	نښلولي دي
to jump,	to make j دنګول	د نگرم سسp.	دنگاوه	دنګولي دي
to laugh, خندل	to make l خندول	خندوم augh.	خنداوه	خندولي دي
to cry, ژړل	to cause t ژړول	o cry. درم	ژر ^{اوه}	ژړولي دي
to swing, زنگل	to make s زنگول	wing. زنگومٔ	زنگاوه	زنګولي دې
		·		7

- 102. In derivative verbs the tenses of present time are formed from the infinitive according to general rules. But those of past time are shwal for transitives and شبول shwal for transitives and intransitives respectively, both noun and verb being inflected for gender and number.
- 103. The subjoined skeleton conjugations of a transitive and intransitive derivative verb, show how the tenses are formed, and also the changes for gender and number.

TRANSITIVE DERIVATIVE.

INFINITIVE MOOD. يخول pakhawul (to cook).

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

pakhawam pa<u>kh</u>awe پخبی pakhawi يخرى

يخو**ؤ** pa<u>kh</u>awū يخوي pa<u>kh</u>awa-ī pakhawi

IMPERFECT TENSE.

m. $\begin{cases} \text{or } s \neq -\sqrt{s}, pakhawul, pakhawah} \end{cases}$ or $b \neq -\sqrt{s}, pakhawul, pakhawah} \end{cases}$ or $b \neq -\sqrt{s}, pakhawul}$ or $b \neq -\sqrt{s}, pakhawul}$

PLURAL.

PERFECT TENSE.

m. { يخلي دي معليه معناه معنا

IMPERATIVE MOOD.

SINGULAR.

ورخ or پوخ ماند منظم pākhah or pakhe di kṛī پاخه or پخته دِ کړي pōkh or pakhe di kṛī

SUBJUNCTIVE MOOD.

PRESENT TENSE.

$$m.$$
 من کر کرم $ki\ po\underline{kh}$ ($kram$ من که پرخ که $ki\ pa\underline{kh}ah$ (kra
 kra - kra -

PAST TENSE.

POTENTIAL MOOD.

PRESENT TENSE.

$$m.$$
 مش $pa\underline{k}hawulai$ $pa\underline{k}hawulai$ $pa\underline{k}hawulai$ $pa\underline{k}hawulai$ $pa\underline{k}hawulai$ $pa\underline{k}hah$ $pa\underline{k}hah$ $pa\underline{k}hah$ $pa\underline{k}hawulai$ $pa\underline{k}hawulai$

PAST TENSE.

GERUND.—m. تخۇرى pakhawūn, f. كۇرى pakhawūna, a cooking.

PRESENT PARTICIPLE.—m. خارى pakhāwah, f. كورى pakhawala, cooked.

Active Participle.—خۇرنى pakhawūnkai or خۇرنى pakhawūnai, cooker.

Passive Participle.—خۇرنى pakhawūnkai or خۇرنى pakhawūnai, cooker.

INTRANSITIVE DERIVATIVE.

INFINITIVE MOOD. عنيدل pakhedal (to ripen).

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.

pa<u>kh</u>egam پخیږي pa<u>kh</u>ege پخیږي pa<u>kh</u>egī PLURAL.

يخيرُو pa<u>kh</u>egū بخيرِي pa<u>kh</u>ega-ī بخيرِي pa<u>kh</u>egī

IMPERFECT TENSE.

m. $\begin{cases} singular. \end{cases}$ $peteral. \end{cases}$ $peteral. \end{cases}$ pakhedal pakhedal pakhedal pakhedal pakhah shwū pakhah shwū pakhedala pakhedala

PAST TENSE.

m. جنيدلي pakhedalai عنيدلي إلى المعالى المعا

IMPERATIVE MOOD.

SINGULAR.

PLUBAL.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

POTENTIAL MOOD.

PRESENT TENSE.

BINGULAB.

BINGULAB.

PLUBAL.

PAST TENSE.

#

Gerund.—m. يخيدون pakhedān, f. تخيدن pakhedana, a ripening.

Present Participle.—m. عنيده pakhedah, f. تخيدول pakhedala, ripened.

Active Participle.—خيدونكي pakhedānkai or تخيدونكي pakhedānai, ripener.

Passive Participle.—تغيدونكي pakhedālai or يوخ شوي pokh shawai, having ripened

- 104. Negation and Prohibition ($naf\bar{\imath}$ wa $nah\bar{\imath}$) are expressed by the use of the adverbs $\dot{\omega}$ na and $\dot{\omega}$ ma, with the several forms of the verbs.
- b. The adverb of negation as na, is used with all other formations of the verb, and, like the preceding, is often joined to it by the rejection of the terminal s h. It denotes simple negation. In the simple tenses of present time it precedes the verb, as, نه وينم na winam (I do not see), نه پوهيري na pohegi (he does not understand), etc. In those tenses which take the prefix ; wu, the particle ئنه کرت na intervenes between it or its combinations and the verb itself, as wu na kot (he did not look), وا بد ند خلم wā ba na khlam (I will not take), ي به نه وهي wu ba na wahī (he will not strike), etc. But in those verbs that reject the prefix ; wu as redundant, the particle of negation intervenes between the first and second syllables of the verb itself, including the combination of the former with the future sign پري نه وت , as, as, پري نه وت pre na wat (he did not fall), بنكي به نه نم يكي به نه نم ين <u>kkh</u>ke ba na nam (I will not sit down), etc. In compound tenses, whether present or past, of the active or passive voice, the particle of negation intervenes between the participle and the auxiliary forming the tense, as, على شو نه ده wahali shiwi na da (she has not been struck), ه شيرلي ته شه saṛī ās nīwulai na shah (the man could not catch the horse), لاس في خور شوكي به نه وي المقاه lās di khūg shawai ba na wī (your hand will not have been hurt), etc.

SECTION IV.

THE PARTICLE (harf).

- 105. The particle is a word which, by itself being indeclinable and without independent meaning, is added to another word to denote some quality, condition, or other circumstance connected with it. Under the term particle are included the adverb, interjection, conjunction, and preposition.
- 107. The adverbs both simple and compound form a numerous class, and they include besides some purely Pukkhto words a number which have been derived from the Arabic and Persian. These last, however, are, generally speaking, only met with in books or are used in composition. The adverbs may be classed as those of time, place, quantity, similitude and affirmation. The following lists of these several classes include those in general use in Pukkhto.
 - a. The Adverbs of Time (zurūfu-z-zamān) are the following:

برایه ـ برنی barāya, barane, last night.

barbar, repeatedly.

biyā, again, then.

pārūn, yesterday.

pas, therefore, next.

پله پسې pala pase, successively.

pakhwā, formerly.

يلغت palaghat, at once.

تل tal, always.

ترتله tartala, for ever.

<u>ch</u>are, ever.

hechare, never. هيچري

ro ro, slowly.

زر زر zar zar, quickly.

سم ك لاس sam da lāsa, forthwith.

غر خله <u>ts</u>o <u>dz</u>ala, how often ?

yo dzal, once. يو څل

عيا ṣabā, to-morrow.

بل صبا bul ṣabā, next day.

نی صبا nan ṣabā, nowadays.

لله kala, ever? when?

کله نه کله kala na kala, occasionally.

تر کله پوري tur kala pore, till when ?

هر كله har kala, always.

هر کله چه har kala chi, whenever.

هي كله hets kala, at no time.

inan, to-day.

نی ورڅ nan wra dz, this day.

warama wradz, day before last.

lālā warama wradz, four days ago.

lire, far.

lire lārghah, long ago.

larghūne, long since.

نگان nāgāh, unawares.

الكيان nāgahān, unexpectedly.

مالع hālu, then.

مدو hado, never.

هره پلا hara plā, each time.

هر څل har <u>dz</u>al, every time.

وار په وار wār pa wār, in turn.

بختى wakhtī, early.

وړنبي wrunbe, firstly.

b. The Adverbs of Place $(zur\bar{u}fu-l-mak\bar{u}n)$ are the following:

باندى bānde, on, upon.

يعر bahar, outside.

بيرته biyarta, aback.

pore, up to.

په pa, on, upon.

پورته porta, above, on.

په ښکې pa <u>kkh</u>ke, within, in.

تر tar, to, as far as.

تر دي پوري tar de pore, to this degree.

ترهغه پوري tar haghah pore, to that degree.

tar ḥadda pore, to the utmost.

پوري اوري اوري اوري اوري اوري

چاپيره <u>ch</u>apera, all round.

يرته <u>ch</u>arta, where.

بل چرته bul <u>ch</u>arta, elsewhere.

هر چرته har <u>ch</u>arta, everywhere.

میجرته hecharta, nowhere.

دلته ـ دلی dalta, dale, here.

دننه danana, inside.

يولشي yawādzai, alone.

دلته هلته ملته dalta halta, here and there.

دى يلو de palaw, this side.

دى خوا de khwā, this way.

مغه يلو haghah palaw, that side.

هغه خوا haghah khwā, that way.

يسرة sara, together.

ينكنن kkhkata, below.

نبكية kkhkea, under.

بنكي <u>kkh</u>ke, in, within.

lande, under.

الندى باندى ländebände, overand under.

lire, afar. لوي

يل على اله على

نودى nijde, near.

اندي, wrande, in front.

wrusto, in rear.

ملته halta, here.

مورى hūre, there.

ميسته hista, here.

warhīsta, towards him.

c. The Adverbs of Quantity (zurūfu-l-miqdar) are the following:

پر der, very.

وير خلع der dzalu, very often.

domra, this much.

<u>tsomra</u>, how much?

homra, that much.

هر څومره har tsomra, however much.

الا الآء, even, yet.

, har, every.

har tso, however many.

لا زيات lā ziyāt, even more.

مر خه har tsa, whatever.

مرير har yo, every one.

يو يو yo yo, singly.

lagkūtī, a little.

ziyāt, more.

tar ḥadda ziyāt, beyond قرحدً زيات degree.

d. The Adverbs of Similitude $(\underline{z}ur\bar{u}fu-l-ta\underline{s}hb\bar{\iota}h)$ are the following:

به وى ba wī, may be.

بويد boya, it behoves.

بيدُ, bedū, exactly.

be-<u>kh</u>akk, doubtless.

غه كيارة <u>tsa dapāra</u>, for what.

al as tsa la, why?

jor, then, well.

خه kho, at least.

بنتيا, rikkhtiyā, indeed.

ينائي <u>kkh</u>ā-ī, perhaps.

ولى wale, but, why ?

خداي خبر <u>kh</u>udāe <u>kh</u>abar, God knows. داي زده <u>kh</u>udāe zdah,

خداي رو khudae go, by God.

اله سره la sara, not at all.

gūnde, likely.

ده سه, don't.

na di wī, perhaps not.

s, کو وي har gora, at all events.

هو۔ آري ho, āre, yes, aye. يه ـ نه ـ آيا ya, na, āyā, no, nay. عد yara, verily.

108. The Interjection (harfi-saut). The exclamations commonly used in Pukkhto are the following, among many others:—-

a. The interjections of o and o ai have already been described as signs of the vocative case (Art. 36). They also have the meaning of Oh you! Holloa! when used to attract attention or as a call.

109. The Conjunction (harfi-'atf) is a word used to connect sentences and phrases. Those commonly used are as follows:—

siwā, except.

بنگر mangar, unless.

منگر mangar, unless.

من الله ki, if.

الله الله ki na, kanra, otherwise.

الله lekin, but, but if.

الله hum, also, even.

الله wale, but, then.

الله yā, or, either.

110. The Preposition (harfi-m'anawī) includes both prefixes and affixes or post-positions. Some adverbs are also used as prepositions. Those

prepositions that are formed by the union of a word with the particle عن pa or تر tar, require that the noun they qualify should intervene between the two component parts of such prepositions. Ex. يه سر باندي pa sar bānde (on the head), تر كت لندي tar kaṭa lānde (under the bed), etc. The prepositions commonly used in Pukkhto are the following:

- 111. Besides the prepositions and post-positions above mentioned, there are several particles only used as affixes to nouns, etc. for the formation of diminutives and derivatives from them.
- 112. The Diminutive Particle (harfi-tasghir) in Pukkhto always ends in ai or ai or ai, for the masculine and feminine respectively. The diminutive particles commonly used are as follows.
- a. رئي ra-ī. This is not a common form. It is added to nouns denoting inanimate objects, and is always of the feminine gender. Ex.—

$$k\bar{\imath}za$$
, a gugglet, کوز دړئي a small gugglet. کندو $kand\bar{u}$, a corn-bin, کندو a small corn-bin. $k\underline{h}as$, a straw, $k\underline{h}as$, a straw, $k\underline{h}as$, a lump, $k\underline{h}as$, a lump, $k\underline{h}as$, a clot.

b. in it is affix is of the masculine gender and is added to some nouns that end in a consonant and denote inanimate objects. Ex.—

c. کي kai is a common diminutive affix, subject to change for gender and number, and used with nouns denoting both animate and inanimate objects.

If the noun end in عن or s they are rejected before this affix. Ex.—

پنډوسکي a little ball. پنډوسکي a small turband. منډوسکي a small turband. منډوسکي a small turband. کتک a child's cot. کتک a child's cot. کورکي a small cabin. کورکي a small cabin. پوزکي a little nose. پوزکي a little girl.

d. ي gai is only added to nouns denoting animate objects, and is subject to change for gender and number, etc. Ex.—

تترکي المبروری نورکي المبرورکي الم

e. ي, whether denoting animate or inanimate objects, that letter itself being rejected. Ex.—

ه سروتي a very small man. الركبي a very small man. الركبي a little stick. الركبي a little stick. الركبي a very small man. الركبي a little stick. جنوتي a very little girl. منكبي a little pitcher.

f. وري $\bar{u}rai$, وري $\bar{u}rai$, and وري $g\bar{u}rai$, are applied to nouns that end in a consonant and denote animate objects. They are subject to change for gender and number. Ex.—

a chicken. چرګ چرګ المانه الم

g. وكي $\bar{u}kai$ is applied mostly to nouns denoting inanimate objects. Nouns ending in an drop that letter before this diminutive affix, and those ending in s, whose penultimate syllable is formed by the long vowel $|\bar{a}|$, drop the s h and change the long vowel to its corresponding short one. Ex.—

ډنډ	dand, a pool,	ډنډ وکي	a puddle.
چاړه	chūra, a long knife,	چروکي	a penknife.
ود	war, small,	ومروكي	very small.
ھد	had, a bone,	هډوکي	a small bone.

- 113. The Derivative Particle (harfi-muzāf). Pukkhto is very rich in derivative and compound words. For the most part they have been adopted into the language from the Arabic or Persian, and are usually modified by the addition to the original of certain terminal particles also derived from the Arabic or Persian. These particles may be considered as of two classes, viz., those used in the construction of abstract nouns from adjectives or primitive nouns, and those used in the construction of adjectives from primitive nouns or adverbs.
- 114. The Abstract Noun ($ismi-muz\bar{a}f$). Abstract nouns are formed from primitive nouns and adjectives by one or other of the following affixes:
- a. طبع tob (ه. طبع) added to a noun or adjective denotes disposition, nature, calling, or occupation. Ex.—

b. تنابā. This particle is mostly added to adjectives alone, in forming abstract nouns, denoting possession of the quality or property signified by the adjective to which it is affixed. It is occasionally changed to سنيا siyā and سنيا stiyā. Ex.—

آسان	āsān, easy,
<i>ו</i> פג	zor, old,
ناجوه	nājor, sick,
مور	mor, satiated,
تنګ	tang, narrow,
ميلمه	melmah, a guest,

الانتيا easiness.
الانتيا oldness.
الانتيا sickness.
الانتيا satiety.
الانتيا narrowness.
الكسيا hospitality.

c. والا wālai (H. اوالا). This particle is only added to adjectives in forming the abstract nouns denoting possession of the quality signified by them. Ex.—

أورد
$$\bar{u}gd$$
, long, اورد $plan$, broad, $s\bar{u}r$, red, $weaklimits$

length. اوږد والي breadth. پلن والي redness. مور والي firmness.

Note.—This particle is sometimes changed to يالي yālai as in the following examples :—

انگیالی honourable.
quarrelsome.
جنگیالی spotted, mottled.
مرکیالی armour-clad.
نغریالی sword-armed.

d. ولي walī or عاري galwī is added to nouns denoting animate beings to signify relationship, nationality, society, or confederation. Ex.—

relationship. غزيزولي family tie. خپلولي clanship. علمولي brotherhood.

e. تون $t\bar{u}n$ is added to a few nouns to denote state or place. Ex.—

بيل bīyal, separate, بيل <u>dz</u>āe, place, خاي megai, ant, عيري kunḍa, widow,

separation. بیلتون abode, resort. علی تون ant's nest. widowhood.

115. Adjectives are formed from primitive nouns and adverbs by the affix of one or other of the following particles or letters:

a. جن jan or ژن jan is added to nouns to form adjectives denoting possession of the property signified by the noun. Ex.—

اوبع المارة الم

b. and or wine mand is added to nouns to form adjectives signifying endowment or possession of the property denoted by them. Ex.—

wealthy. دونتمن wealthy. دونتمن wealthy. دونتمن profitable. هود هنگور profitable. خور <u>kh</u>ūg, pain, جورمن yara, fear, يرمن timid.

c. \tilde{nak} is added to nouns to form adjectives denoting fulness or possession of the property signified by the noun, and is sometimes interchanged with the particle \tilde{nak} (Art. 115, a.). Ex.—

تهرناک wrathful. قبرناک فرف wrathful. خوف فرف خوف fearful. خوف fearful. خوف غرف غرف غرف غرف غرف غرف غرف غرف غرف عربه علی غرف عربه علی غرف علی غرف علی غرف sale kh, glue, سلیخناک غرف غرف غرب غربی ناک په علی غربی ناک په وغربی ناک وغربی ناک په وغربی ناک وغربی ناک په وغربی وغربی ناک په وغربی نا

d. Is added to nouns to denote possession of the property denoted by the noun, and also signifies keeper, possessor, etc. Ex.—

الدار wealthy. دنیا wealthy. الدار wealthy. الدار māl, property, مالدار rich in cattle, etc. هاده pahra, guard, پهره دار taraf, side, الموندار partizan.

e. In the same manner the letters an, in ai, and ai are added to nouns in transforming them to adjectives. Ex.—

پم	pam, mange,	پمن	mangy.
پور ته	porta, up, above,	پورتني	superior.
خيره	khira, dirt,	خيرن	dirty.
يخوا	pa <u>kh</u> wā, formerly,	پخواني	ancient.
صبا	ṣabā, morning,	صداني	matutinal, of to-morrow.
نن	nan, to-day,	ننني ً	hodiernal.
پوهړ	pūhar, a sloven,	پوهري	slovenly.

116. Patronymics are not common in Pukkhto. A man's nationality or country is expressed by placing the noun in the genitive case, as a du kābul saṇai, etc. But they are sometimes formed by adding the particles ي wāl and ي ai, subject to inflection for gender, to the terminal letter of the noun. The former is used in the Eastern parts of the country and the latter in the Western. Examples:

swātai, a man of Swat. عشنغري 'ashnagharai, a man of 'Ashnaghar. عشنغري bunerwāl, a man of Buner. بنيروال ضيال bunerwāl, a man of Chamla.

PUKKHTO CALENDAR.

117. The Afghans use the Muhammadan calendar for all purposes, religious and secular. But they have different names for the months from the Arabic ones. The following list shows the names of the Afghan months with their corresponding Arabic ones.

1 • •	0.	
PU <u>KKH</u> TO.		ARABIC.
ب به hasan-husain مسن حسین با	30	muh arram 30
safara	29	eafar 29 صفر
. wṛunba-i <u>kh</u> or وړندي خور	30	rabī'·ul·awwal 30 ربيع الآول
دويمة خور dwayama khor.	30	rabī'·uṣ·ṣānī 30 ربيع الثاني
وريمه خور driyama <u>kh</u> or .	30	jumād·ul·awwal . 30 جماد آلوّل
<u>ts</u> alorama khor .	29	jumād·us·sānī 29
ن خداي مياشت da khudāe myāsht	30	, rajab 30
<u>ه فدر or برات هر قدر or برات ه</u>	29	<u>sha'bān</u> 29
، ، ، ، ، ، ، ، ، ، ، ، ، ، ، ، ، ، ،	30	ramṣān 30
. wrūkai u <u>kk</u> tar رړوکي اختر	29	<u>shawāl</u> 29 شوال
ميانه miyāna	30	ي قعده يغده <u>z</u> i·q'ada 30
loe a <u>kh</u> tar	29	ي خجه ي غير المنازي و ي خجه ي غير المنازي و ي غير المنازي و ي خجه ي المنازي و ي المنازي و ي المنازي و ي المنازي و ي

118. By the Eastern Afghans the months of the Hindu calendar are used, principally with reference to the seasons and agriculture. The following list gives their names, with the corresponding Hindī ones. These are fixed or solar months.

PURKHTO.	English.	HINDI.
baisāk, wisāk بيساك _ وساك	April	baisākh بيساكه
jet جيټ	May	جيٿھ jeṭh
λ مار مام $h\bar{a}r$, $\bar{a}r$	June	asāṛh اسازهم
يشكال _ ساون pashakāl, sawanr	July	sāwan ساون
bādro بادرو	August	bhadon بهاد ون
اسو $asar{u}$	September	asan آسی
katak کتك	October	لاتك kātik
magar مگر	November	aghan اگهی
poh پوه	December	pos پوس
sto māh	January	māgh ماگه
paga <u>nr</u> پګنړ	February	phagu n پهاگئ
چيتر <u>ch</u> etar	March	<u>ط</u> ait چيت

119. The Pukkhto days of the week are shown in the subjoined Table with the corresponding Persian and English names.

PUKEHTO.	ENGLISH.	PĖRSIAN.
خالي <u>kh</u> ālī	Saturday	هنبه <u>sh</u> amba
أتبار itbâr	Sunday	يكشنبغ yak' <u>s</u> hamba
يير gul, pīr	Monday	do <u>«h</u> amba در شنبه
نهه naha	Tuesday	sih <u>sh</u> amba سه شنبه
جار شنبه <u>ch</u> ār shamba	Wednesday	<u>ch</u> ahār shamba چهار شنبه
ک زیارت ورځ da ziyarat wradz	Thursday	panj <u>sh</u> amba
see jum'a	Friday	دينه آ ādīna

120. The seasons in the Pukkhto are the following, viz.:

پسرلي psarlai or پسرلي sparlai, spring (February, March, April).

orai, summer [including دربي dūbai, hot weather (of May and June)

and يشكال pashakāl, rainy weather (of July and part of August)].

مني manai, autumn (August, September, October). jamai or jimai, winter (November, December, January).

121. The Cardinal points are the following:

نبي طرف qutb khwā, or نبي طرف kkhai taraf, the north. الله الله suhel dada, or كين طرف kīnr taraf, the south. الله suhel dada, or كين طرف nwar or nmar khātah, the east. نامر خاته nwar prewātah, or فبله خوا ribla khwā, the west.

EXERCISES.

122. LESSON I.—CONCORD OF NOUN, ADJECTIVE, AND VERB.

Life is sweet. This water is sweet. These curds are not sweet. Those fruits are sweet. The sky is clear (green). One tree was green. The sticks are all green. All the leaves were green. The sword may be blunt. The swords will become blunt. The air was very hot. The water is very hot. Your horse was lame. Was your mare lame? My father is blind. And his mother also is blind. So-and-so's parents are both blind. The camels were mangy. All the cows were lean. Take the bread from these deaf women and give it to those weary men. These are fine young men. You are foolish women. Amongst them are some good and some bad.

He will become a rich man.

She may be a rich woman.

Jwandun khog dai. Dā oba khwaga da. Dagha-ah māsta-ah khwāgah na das o Haghe mewe khwage dī. Asmān shīn dai. Yawa wana shna wa. Largī wāra-ah shnah dī. Tole pānre shne we. Tūra pa-a<u>ts</u>a (*or* p-u<u>ts</u>a) wī. Ture ba pa-atse (or p-utse) shī. Bād der tod wuh. Oba dera tauda da. Stā ās gud wuh. Aspa di guda wa? Plar mi rund dai. Aw da dah mor hum randa da. Da palānkī plār mor dwāra-ah rāndah dī. U<u>kkh</u>ān pama-an wū. Tole ghwawe dangare we. La dagho kanro kkhadzo na doda-ī wākhla aw hagho staro sarīo ta e warkā. Dwī kkhāyasta-ah zalmī dī. Tāsū kam·'aqle <u>kkhadze</u> ya-ī. Da hagho pa mandz kkhke dzane kkhah wī dzane bad. Daulat man sarai ba shī.

Daulat-mana kkhadza ba wī.

123. LESSON II.—DEGREES OF COMPARISON.

The man is taller than the woman.

The woman is stouter than the man.

The horse is more noble than the ass.

Thy asses are smaller than my colts.

Women are weaker than men.

Iron is heavier and harder than wood.

You are bolder than lions.

This person's beeves are fatter than any other cattle in the district.

The hawk is faster in flight than the wind.

You are worse than dogs.

The maidens are handsomer than the youths.

The elephant is the largest of all animals.

That tree is higher than the others.

Health though it be with poverty is still better than sickness with wealth.

The jackal is not so fleet as the dog, but he is more cunning.

Thou art cleverer than so-and-so. Yours is the largest share of the meat. He is a most slovenly man.

Thou art most wise.

This is good, that is better (f), these are better than all (or best).

In my opinion this is the best sword.

Sarai la kkhadze na dang dai.

Kkhadza la sarī na ghata da.

Ās la khra na ashrāf dai.

Stā khrah khare dzamā bihānro na la-ag dī.

Kkhadze la sarīo na kam zore dī.

Ospana tar largī drana aw klaka da.

Tar zmaro ziyāta maranī ya-ī.

La noro dangaro na chi pa tape kkhke wi da dah skhwanda-ar tsārbah dī.

Bāz pa ālwatu la bāda zir dai.

Tāsū la spīo na bad ya-ī. Peghle la zalmīo na <u>kkh</u>āyaste dī.

Da tolo wāro dzanāwarāno hātī loe dai.

Hagha wana la noro na ūchata da. Jor·tiyā sara da gadā·tob ki wī hum ghwara

da la nărogh tiyā sara da daulat.

Gīdar laka spai hombra garandai na dai, lekin tre (or tar e) ziyāt dai pa hokkh-yārtiyā.

La palānkī na tah pohānd ye.

Da ghwakkhe stā brakha ziyāta da.

Be ḥadda pūhar sarai dai.

Be shana hokkhyar ye.

Daghah kkhah dai, dā lā kkha da, dwī la tolo wāro na kkha-ah dī.

Dzamā pa fikr kkhke dagha tūra ghwara da.

124. LESSON III.—THE PRONOUNS.

a. PERSONAL PRONOUNS.

He is my brother.
She is his mother.
They are your brethren.
They are our cows.
My father is an old grey-beard.

Dzamā wror dai.
Da dah mor da.
Da stāsū wrūnra dī.
Dzamūnga ghwāwe dī.
Plār mi zor spīn·gīrai dai.

Thy mother is become white-headed (aged).

His sister is a widow.

Their horses are very lean.

Mor di spīn-sara shwa.

Khor e kunda da.

Āsūna e der khwär dī.

b. DEMONSTRATIVE PRONOUNS.

This is my bread, that is yours.

This is wood, it is not stone.

That is the man, I recognize him.

This is it, it was lying on the road.

Dagha dzamā doda-ī da, hagha da stā da.

Dā largai dai, kānrai na dai.

Haghah daghah sarai dai, zah e pejanam.

Hayah dai, pa lari prot wuh.

c. INTERROGATIVE PRONOUNS.

Who says so?

Who called you?

Whom dost thou suspect?

How many men does he require?

Which mare is lame?

What is the name of this tree?

What does he know of this business?

Is there anything in it?

How many bits may there be?

Tsok dā hase wāyī? Chā balalī ya-ī?

Gumān di pa chā bāndi kegī?

Tso tana sarī ghwārī? Kūma āspa guda da?

Da daghe wane num tsa dai?

Da de kār haghah tsa poliegī?

Tsa shai pa kkhke shta?

Tso dane ba wī?

d. RELATIVE PRONOUNS.

The man who does so is deserving of

severe punishment.

Show me the shortest road.

dry and leave the others.

Let him cut down the trees that are

Those who have wealth have also power.

Kūm sarai <u>ch</u>i dā hase kawī haghah lā-iq da sakhte sazā dai.

Kūma lār chi landa da hagha rā ta wukkhāya.

Kūme wane chi wuche dī haghe di prekawī, nore di pregdī.

Chā tsakha chi zar wī hagho tsakha hum zor wī.

125. LESSON IV.—NOUN WITH INTRANSITIVE VERB.

I dwell in that house.

The river flows very fast.

The water is now boiling.

We are going to the city in the evening.

The master of the house will arrive the

day after to-morrow.

Zah pa haghah kor <u>kk</u>hke osam.

Sind der zir (or zir zir) bahegī.

Oba os khut kegī.

Mākkhām mūng kkhahr lara dzū.

Da kor <u>tsakkh</u>tan ba bul sabā (*or* pas sabā) rāshī.

Come, let us run after the horses.

The trees were bowed by the storm.

A storm bent down the trees.

My brother voluntarily went up to the top of the hill all alone.

The water rose so high in the well that it overflowed its mouth.

We will start for the hill to-morrow, let the huntsman go up to-day.

When he sat down on the ground, then I rose up and went away.

The dog ran away from me, and the pigeon flying up, perched upon that high branch of this tree.

The tree has fallen down by reason of the force of the wind.

Having stumbled against a stone he fell, but he was not much hurt.

I am standing exactly on that spot, and have not moved at all.

The mare was galloping very fast, when all of a sudden shying at a dog, which was lying concealed in the grass, she threw me over her head, and then stood still on the road.

If I were a rich man, I would not now be lying on the bare ground.

If thou hadst understood me, thou wouldst not have done this wrong act.

Rādza chi āsūno pase wu zghalu.

Wane pa sīla-ī tīte shwale (or shwe).

Sīla-ī wane tīte krale (or kre).

Wror mi pakhpula yawādzui da ghra sar ta wu khot.

Oba tar hase ḥadda pa kūhī kkhke wu khatala chi la khule na e toya shwa.

Mūng ba sabā ghra ta rawān shū, kkhkāriyān di nan wu khejī.

Haghah chi pa zmake bāndi kkhkenāstedah pas zah pātsedam aw lāram.

Spai rā na wu takkhtedah, aw kauntar ālwatalai, da daghe wane pa haghe ūchate kkhākhe bāndi kkhkenāst.

Wana da bād da zor la kabala prewatali (or prewati) da.

Pa kānrī bāndi tīndak khwuralai prewat, magar der khūg shawai na wuh.

Jukht pa haghah dzāe bāndi wulār yam, aw lasara na yam khwadzedalai.

Āspa der pa garandī tlala, chi nā gumāna pa spī bāndi, chi dah pa wākkho ghalai prot wuh, bugnedali, zah e khpul sar dapāsa wughurzawulam, aw biyā e pa lāri wudredala.

Ki zah daulat man wai, os ba pa barbande zmake mlast na wum.

Ki tah pa mā pohedalai wai, dā bad kār ba di karai na wai.

126. LESSON V.—NOUN WITH TRANSITIVE VERB.

He is carrying grass to the cattle.

Why art thou sharpening thy sword?

The camel-men will take the camels to graze in the evening.

The milk-maids will milk the cows in the morning.

Let him summon the witnesses tomorrow. Haghah dangaro lara wākkhah wṛī.

Tūra di tsala tera kawe (or ke or kṛe)?

Ūkkhhānah ha mākkhām ākkhān taava

<u>Ūkkh</u>bānah ba mā<u>kkh</u>ām ū<u>kkh</u>ān <u>ts</u>aralu la biyāyī.

Ghobane ba şaḥār ghwāwe wulwashī.

Haghah di shāhidān sabā rāwubolī.

The boy was shaking the tree when I saw him.

That man called us, and seated us in this place.

The man killed his own wife.

My enemy cut me with a blow of his sword.

Why did thy father beat thee?

Who has called these men here?

I have given him three rupees, and will not give him a farthing more.

He stirred the curds with such force that they are completely broken up.

If I had struck him, the marks of the blows would be visible on his person.

The marks are not apparent, but he has struck me.

We are weak, and therefore the Pathans have ejected us from the village, were itotherwise, they could not have turned us out, for even Pathans are but men.

Those women first abused me, and then they threw earth upon me.

How often have I told thee not to do so?

Do you know Pukkhto? It is a difficult language.

Halak <u>ch</u>i mā e wulīdah, wana e wu rapawula.

Mūng haghah sarī rābalalū, aw pa de dzāe bāndi kkhkenawulū.

Sarī khpula kkhadza mra kra (or krala).

Du<u>kkh</u>man mi, da tūre pa guzār ghwuts kṛalam.

Plar di tsala wu wahale?

Chā dwī sarī dalta balalī dī?

Dre rūpa-ī me war kirī dī, aw yawa kunjaka nora ba war na kawam (or kam).

Māsta-ah e dombra pa zor sara laralī wū chi amānī māt shawī dī.

Ki mā e wu wahalai wai, da guzārūno nakkhe ba pa sūrat e tsargande we.

Nakkhe kkhkāre na dī, magar zah e wahalai yam.

Mūng kam·zor yū, aw dzaka pukkhtano la kilī na sharalī yū, ki pa bul shān wai, bagho mūng sharalī na shwū, wale chi pukkhtānah hum basha·ar dī.

Hagho kkhadzo zah wrūnbe kkhkandzalam, aw biyā e rābāndi khāwre wulawastali.

Mā darta <u>ts</u>o <u>dz</u>ala wayalai dai, <u>ch</u>i dā hase makawa?

Pukkhto de zda da? grāna ĵiba da.

127. LESSON VI.—ADVERBS, PREPOSITIONS, ETC.

How far may it be from this place to the city?

Sometimes they speak in one way, and sometimes in another.

The case may be so now, but it was otherwise formerly (in other times).

Let him eat as much as he likes.

They have all crossed to the other side of the river, and now no one else is left on this side but ourselves. La de <u>dz</u>āya tar <u>kkh</u>ahra pore ba <u>ts</u>omra liri wī?

Kala kala pa yo shān wāyī, aw kala kala pa bul.

Os ba hāl daghah hase wī, wale nor kala pa bul shān wuh.

Tsombra chi zrah e ghwārī, hombra di wu khwurī.

Hagha-ah tol da sīnd pore ghāre ta tlalī dī, aw os siwā la mūnga bul hets tsok rāpore pātai na dai.

What has become of my sword? I don't see it. I put it under the bed before I went to sleep.

Don't shoot at the people, fire your matchlocks over their heads.

What can I do? Whichever way I turn they follow after me.

It is not so light a matter as you suppose, that I can tell you.

The upper people gained the victory because they were the most numerous, and, in a difficult country, as bold as lions; as for the lower people they met with defeat because they were at feud with each other, and moreover were afraid of treachery on the part of their own clansmen.

Yesterday the water was hidden under the ground, to-day it is congealed on its surface and has become ice, to-morrow it will spurt up into the sky in jets.

He has influence with the people of this district because he takes part more or less in their deliberative assemblies.

No, I don't know where the needles are, and I have not got any now, but I saw some in the casket the day before yesterday.

Well, go buy some sticks from him, and bring them to me, I will show them to my father and he will tell you what to do with them.

The boy is lying uncovered and this person has two quilts, take one from him and throw it over him.

Tūra mi tsa shwa? Na e wīnam. Chi lā ūdah na wum, mā e tar kaṭa landi īkkhi da.

Pa khalqo bāndi ma wula-ī, da deo da sar dapāsa topakūna muh khalāṣawa-ī.

Zah tsa kawam? hara khwā chi girzam, dwī rā pase dī.

Hombra spuka khabara na da, laka chi tah e ganre, da darta zah wayam.

Bar 'alam barai gaṭalai dai, dzaka chi dwī der ganr wū, aw pa sakht mulk kkhke, maranī laka zmarīo, har chi lar 'alam dī, hagho larai mūndalai dai, dzaka chi yo tar bula pa mandz kkhke patne we, aw nor, dwī da khpulo 'azīzāno la ṭagī na wu weredal.

Pārūn oba tar zmake lāndi puṭa wa, nan dapāsa pre bāndi ṭīnga sha, kangal dai, sabā ba pa porta āsmān ta dāre wahī.

Haghah da de tape khalqo sara khula larī, wale chi tsa la ag ziyāt da dwīo pa jirgo kkhke kkhkata porta kegī.

Na na yam khabar chi stani charta dī, aw dā sā'at rā tsakha tsa nishta dī, lekin warama wradz mā pa harpa-ī kkhke dzane wulīdali.

Jor, lār sha pa baie tina tsa largī wākhla, aw biyā e rā khatsa rāwra, zah ba e khpul plār ta wukkhāyam, aw haghah ba darta wāyī, chi war sara tsa kawe.

Halak barband prot dai, aw dah <u>khatsa</u> brastani dwe dī, yawa ti na wā<u>kh</u>la, aw pre bāndi wā<u>ch</u>awa.

128. SHORT PHRASES.

What is the matter with you? How is he? I am quite well. Tā sara <u>tsa sh</u>awai dai? Haghah <u>ts</u>a rang dai? Zah jak jor yam. His is a slight ailment.

She will be well in a few days.

He will die, he is not (a case) for recovery.

Da dah spuka näjortiyä da. Pa la-ago wradzo kkhke ba jora shī. Mur ba shī da raghedalu na dai.

Sit down here on this chair.

Don't sit down. Let them not sit down.

Dalta pa de kūrsī bāndi <u>kkh</u>kena. Ma <u>kkh</u>kena. Hagha-ah di na <u>kkh</u>kenī.

Won't you sit down? There is room. She sat down with her own mother. He did not sit down with me. We will sit down with these persons. Kkhke ba na na-i? Dzāe shta. Hagha khpule mori khatsa kkhkenāstala. Haghah rā tsakha kkhke na nāst. Mūng ba dwīo sara kkhkenū.

Get up. Won't you get up?

If she won't get up I will get up.

Why did they get up?

They have not got up.

Stand up. That will do. Don't move.

Stand still. He stood still on the road.

Pātsa. Na pātsa-ī?
Ki hagha na pātsī zah ba pātsam.
Hagha-ah tsala pātsedal?
Hagha-ah pātsedalī na dī.
Wulārsha. Bas. Khwadzega ma.
Wudrega. Haghah pa lāri wudred.

What do you want? Nothing.

I don't want anything.

If I want anything I will tell you.

He asked for five rupees.

I have asked for even more.

Don't ask for anything of me.

Tah <u>tsa gh</u>wāṛe? He<u>ts</u>.

He<u>ts sh</u>ai na ghwāṛam.

Ki zah <u>tsa gh</u>wāṛam ba darta wāyam.

Haghah pindza rūpa-ī ghokkhtali.

Mā lā ziyāte ghokkhtali dī.

Rā na he<u>ts</u> ma ghwāṛa.

Stay here till we return.

Dzamūnga tar jārwatalu pore dale pātai sha.

She stayed, but we came on.

Hagha pati sha, magar mūng rā rawān shwalū.

How many persons have stayed behind in the village? Not a man has stayed.

Wrusto pa kilī <u>kkh</u>ke <u>ts</u>o tana pātī dī? Yo sarai na dai pātai.

Let them stay a few days with me. We will stay with you for six days. Dwī di <u>tso</u> wra<u>dz</u>o pore rā sara pātī <u>sh</u>ī, Tar <u>sh</u>pago wra<u>dz</u>o pore ba mūng tā sara pātī kegū.

Where dost thou dwell?
Abide with us as long as you like.

Tah <u>ch</u>arta ose? Hombra <u>ch</u>i zṛah di kegī, mūng sara osa He has dwelt many years in this city. When he arrives, will he live with you? Whether he stays or not, he has the choice.

Who lives in this house?

Show me the road to the city.

Come, I will show it to you.

He was showing me another road.

That man is blind, he could not show you the road.

If I had not shown it to him, he would have lost the road.

He showed me my own father's house. He showed me his own father's house.

Go on. Don't you go. Let them go. Have they gone? They went this morning.

When did the men go away?

Let me know when he comes.

Don't come here. Let him come.

He has come. She has come.

Go out. Don't go out.

They have gone out.

We will go out in the evening.

He came out of the house.

He went into the house.

Come in. I will come in by-and-bye.

The water was coming into the cistern.

Make haste. Be quick.
Follow them. Go quickly.
Don't hurry. Be quiet.
Stop. Take care. Be careful.
Don't you see? Surely you are not blind.
Do you see? How many are there?

Der kāla pa de <u>kkh</u>ahr <u>kkh</u>ke osedalai dai. Haghah <u>ch</u>i rā<u>sh</u>i, ba e tā sara osī? Ki osī yā na osī, wāk larī.

Pa de kor kkhke tsok osī?

Da <u>kkh</u>ahr lār rā ta wu <u>kkh</u>āya.

Rādza, zah ba e darta wu <u>kkh</u>āyam.

Haghah rāta bula lār <u>kkh</u>owula.

Haghah sarai rūnd dai, lār e darta <u>kkh</u>owuli na <u>sh</u>a.

Ki mā e warta <u>kkh</u>owuli na wai, lār ba e

Mi ma e warta <u>kkn</u>owun na wai, iar oa e wruka kṛala. Da khpul plār mi kor. e rāta wu kkhowah.

Da khpul plār mi kor, e rāta wu kkhowah.

Da khpul dzān da plār kor, e rāta wu kkhowah.

Dza. Ma dza-ī. Hagha-ah di dzī. Hagha-ah tlalī dī? Ṣaḥār tlalī dī.

Saṛī kala lāṇal (or tlalī dī)?

Har wakht chi rādzī, mā khabar ka.

Dalta ma rādza. Rā di shī.

Rāghai (or rāghlalai dai). Rāghlala (or rāghlali da).

Ūza (or wuza). Ūza ma (or ma wuza).
Bāhir ta (or warchane) watalī dī.
Mākhām ba wuzū.
La kora bāhir wu wat.
Pa kor kkhke nana wat.
Nana wuza. Pa drang ba nana wūzam.
Oba pa ḥauz kkhke nana watala.

Talwār wu ka. Zir sha.

War pase sha. Pa garandī dza.

Talwār ma kawa. Pa qalār osa.

Wudrega. Khabar dār. Pahin ka.

Na gore (or na wīne)? Rūnd kho ba na ye?

Wīne (or gore)? Tso dī?

Shut the door. Open it.

Tie the cow's legs. Untie them.

Undo this knot. It is tied firmly.

I can't undo it; do you try.

If the dog gets loose, you will not catch him again, for he uses his mouth.

Don't fear. He will not get loose.

Go to sleep. He is asleep.

He is sleeping. He is lying down.

Lie down. Put the boy to bed.

He is awake. Don't awake him.

Awake me early in the morning.

He has now risen from sleep.

Do you understand? Listen.

He did not understand my meaning,
but she understood.

I have not understood it.

Do you explain to me. What does he
say?

I have not understood a single word.

Say that again. I will not hear him. He has written the letter.

I will write it on paper for you.

What is he writing, and to whom?

What has he said in the letter?

I don't know, he has not told me.

Look at me. Do you see me?
What is he looking at? I see nothing.
Did you look at the mark? I saw it.
I was looking at the book.
He had looked at it before.
He did not see me, but I saw him.

I am very fatigued, hungry, and thirsty. She is much hurt, but no bones are broken, and the doctor says she will be well in six or seven days.

War pore kā. Liri kā.

Da ghwā pkkhe wu tara. Prā e nadza.

Dā ghūṭa wu spara. Klaka tarali da.

Zah e na sham spardi, tah āzmekkht wu kā.

Ki spai yalah shī, biyā ba e na nisa-ī,

wale chi khula lagawī.

Werega ma. Haghah ba khalās na shī.

Ūdah sha. Ūdah dai.
Khob kawī. Mlāst dai.
Tsamla. Halak tsamlawa.
Wīkkh dai. Ma e wīkkhawa.
Wakhtī şaḥār mā wīkkh kā.
Os la khoba pātsedalai dai.

Pohege? Ghwag bāsa (or nisa).

Pa matlab me haghah wu na pohedah,
magar da pohedala.

Pre poh na sham.

Tah mā poh kṛah. Haghah tsa wāyī?

Pa yawe khabare bāndi pohedalai na yam.

Dā biyā wāya. Zah ba e wā na wram. Haghah chīṭa-ī wukkhkali da (or līkali da). Stā dapāra ba e pa kaghaz bāndi wu kāgam. Haghah tsa līkī (or kkhkī), aw chā ta? Pa chīṭa-ī kkhke tsa e līkali (or kkhkalai) dai.

Khabar na yam, mā ta e na dai wayalai.

Mā ta gora. Mā wīne?
Haghah tsa ta gorī? Zah hets na wīnam.
Nakkha di wu katala? Mā e wu līdala.
Kitāb mi kot.
Haghah e pa khwā katalai dai.
Zah e na līdalam, lekin mā e wulīdah.

Zah der starai, ūgai aw tagai yam. Hagha dera khūga shiwi da, magar hadūkī māt na dī, aw tabīb wāyī, chi shpag yā awwah wradzi pase ba jora shī. Be silent. Hold your tongue.

Don't say a word. Don't make a noise.

Don't do that. Why do you speak?

Why I have not uttered even a sound.

I am not deaf, I can hear. He heard.

Hear my words. He does not hear.

I have heard that twice before.

She did not hear, say it again.

I told her that he would not listen now.

If I had heard your voice, I should have known you.

Do you know me? Is that you? I don't know him, if he knows me. By what sign do you recognize it? How do you know where he lives?

What do you know of this matter?

I know nothing.

He did not know the man when he was placed before him.

What is he searching for in the grass? It is not there, I have searched the whole house.

I can't search for it now, for I am not at leisure to-day. I won't leave you.

He comes and goes every minute, and obstructs my work. Let me alone.

Not until she bit him did he let her go.

Where have you left my stick?
I placed it in the box with the gun.

Take it out, and see if this peg will fit in the box. It fits well into it.

Chup sha. Jiba di ma khwadzawa. Yawa khabara ma waya. Ghag ma ka. Da ma kawa. Tsala jiba khwadzawe? Ma kho ghag hum na dai karai.

Künr na yam, awredai sham. Haghah wawred.

Dzamā khabare wāwra. Haghah na āwrī. Mā dwah dzala pakhwā dā āwredalai dai. Hagha wā na wredala, biyā e wāya. Mā warta wu wi, chi haghah ba os na āwrī. Mā ki āwāz di āwredalai wai, pejandalai ba di wai.

Mā pejane? Dā tah ye?
Zah e na pejanam, ki e mā pejanī.
Tah e pa kūme nakkhe bāndi pejane?
Tā ta tsa ranga ma'lūm dai, chi dah charta osī.

Da de <u>kh</u>abare tā ta <u>ts</u>a ma'lūm dai (*or* <u>ts</u>a <u>kh</u>abar ye)?

Hets rā ta na dai ma'lūm (or hets khabar na yam).

Sarai mu<u>kh</u>ā·mu<u>kh</u> e <u>ch</u>i wudrawulai wuh, haghah wu e na pejāndah.

Pa wā<u>kkh</u>o <u>kkh</u>ke <u>ts</u>a laṭawī. Halta ni<u>sh</u>ta, ṭol kor me laṭawulai dai.

Os pre pase na <u>sh</u>am girzedai, wale <u>ch</u>i nan wuzgār na yam. Pre ba di na gdam.

Sā'at pa sā'at <u>dz</u>ī rā<u>dz</u>ī, aw kār me karyābawī. Mā pregda.

Hāla e prekkhodala, chi wrūnbi e wu chī chah.

Largai mi de charta īkkhai dai?

Ţopak sara pa şandūq <u>kkh</u>ke me <u>kkh</u>ke-<u>kkh</u>od.

Wu e bāsa, aw gora dā mogai ba pa ṣandūq kkhke dzācgī ki na. Pre kkhah dzācgī.

Put on your clothes.

Has he put on his uniform?

I shall not wear this shirt.

Take off your shoes. Put them on.

Tie on your turband.

Have you not a sword? Where is it?

Who is that? It is not her.
Is your father at home?
He is gone to plough with his sons.
His trowsers are rent in the legs.
Is there fire in the ashes?
There is not, they are cold.
Light the fire, and put out the candle.

Has he gone alone, or was anybody else with him?

What did he say to you?

What is your name?

Of which village are you?

Are you married?

Have you any sons? How many are there?

How old is the eldest?

The day is passed, it is late.

Close the book.

Zarūkī di wāghūnda (or pa dzān ka).
Jāme e āghūste dī.
Dā qamīs ba wā na ghūndam.
Panre di liri kā. Pa kkhpo e kā.
Pagra-ī di wu tara.
Tūra na lare (or di nishta)? Charta da?

Haghah tsok dai? Hagha na da.
Plār di kor dai?
Dzāmano sara īwe la tlalai dai.
Partāgah e pa pāentso kkhke shledalī dī.
Pa īro kkhke or shta.
Nishta, sare dī.
Or bal kā, aw dīwa mṛa kṛa (or kā).

Yawādzai tlalai dai, yā war <u>khats</u>a bul <u>ts</u>ok wuh? Darta e <u>ts</u>a wi (or wayal). Nūm di <u>ts</u>a dai? Da kūm kilī ye? Wādah di karai dai? <u>Dz</u>āman di <u>sh</u>ta? <u>Ts</u>o dī?

Ma<u>sh</u>ar ba da <u>ts</u>o kālo wī? Wra<u>dz</u> tera <u>sh</u>wa nā·wa<u>kh</u>t dai. Kitāb <u>t</u>ap waha.

129. EASY DIALOGUES.

Where are you going?
I am going home.
You go very fast, don't go so fast.

Why do you make such haste?
Come, let us cross the road.
Whose house is this? Yours?
And who dwells in it?
Do you know him? You don't?
Well, go on, let's get out of the village.
Walk slowly. That is good.

Charta dze?
Kor ta dzam?

Der garandai dze, dombra pa garandī ma dza.

Tsala dombra talwār kawe?

Rādza, chi da lāri pore wūzū.

Dā da chā kor dai? Da stā?

Aw osī pa kkhke tsok?

Tah e pejane? Pe na jane?

Kkhah, dza-ī, la kilī na wūzū.

Ro ro dza. Dā kkhah dai.

Who is your companion?

Where do you live? Is it very far?

I won't go there, I don't know anyone, and nobody has invited me.

Come with me, I invite you, I know the Khan, he is a friend of mine.

Then how shall I return to my own town?

The road is straight and easy, you will not lose it.

First you go straight forward, then turn to the right, and afterwards to the left; the road is unprotected, but there is no danger on it.

What's that? It's a man. He is walking towards us with a drawn sword in his hand. Tell him to stand still. Call out to him. Do you hear?

If he does not stop, I will take a shot at him, for I have no sword.

Mal di tsok dai?

Charta ose? Der liri dai?

Halta na dzam, hets tsok na pejanam, aw chā sat na kralam.

Rā sara lār <u>sh</u>a, zah darta sat kawam, <u>kh</u>ān pejanam, ā<u>sh</u>nāe mi dai.

Biyā ba tsa ranga jārwūzam khpul kilī ta?

Lār sama da aw āsāna, wruka ba e na kṛe.

Wṛūnbe barābar makhā·makh lāṛshe, biyā kkhī lās ta girze, aw pas kīnṛ ta; lār khūshi da, lekin yera pa kkhke nishta.

Dā <u>tsa</u> dai? Sarai dai. Rā de <u>kh</u>wā ta rā<u>dz</u>ī, rā<u>kkh</u>kali tūra pa lās <u>kkh</u>ke nīwuli. Warta wāya <u>ch</u>i wudrega. Nāre waha warta. Āwre?

Ki haghah na wudregī zah ba pre bāndi guzār kawam, wale chi tūra rā khatsa nishta.

130.

II.

Where shall we go to get some cotton cloth? I want the first quality.

Let us go to Gangū, I always deal with him.

Where is his shop? Is it far off?

No, it is close to us. Come along, I will show you the way.

This is his shop, and there is Gangu.

Have you any woollen cloth?

How do you sell it by the yard?

It sells by the piece, I cannot sell it by the yard?

I don't like the colour of this one; that is better; I like this one.

What do you want for this?

It is too much; say your last price.

Charta dzū chi tsa khāmtā ākhlū? Awwal kism ghwāram.

Gangū khatsa lāṛshū, hamesha war sara lāgī kawam.

Dūkān e charta dai? Liri dai?

Ya, rā khatsa nijde dai. Rādza, zah ba darta lār wu kkhāyam.

Dā e dūkān dai, aw daghah dai Gangū.

Tsa pattū dar khatsa shta?

Da gaz pa hisāb, pa tsombra khartsawe?

Pa ţūkī <u>kh</u>ar<u>ts</u>egī, pa gaz e na <u>sh</u>am <u>kh</u>ar<u>ts</u>awulai.

Da dah rang mi khwakkh na dai; da ghwarah dai; daghah dzamā khwakkh shah.

Da dah dapāra tsomra ghwāre.

Per dai; ākhir qīmat wāya.

I will tell you conscientiously, the price is one; I can't lie in such a matter.

Your conscience must be very easy, don't waste it on such trifles.

I will give you six rupees; here take them; it is not every day you get cash.

I tell you truly, the price is twentyfour rupees, but give me twenty, and it is yours.

I have told you the price. I will now go to another shop.

Here it it, take it, it is your property.
You get its full value, don't imagine
you have given it me for nothing.
Shall I show you anything else?
I don't want anything more.

Pa Imān ba darta wāyam, qīmat yo dai; pa dāse khabare darogh na sham wayalai. Īmān di ba der arzān wī, pa dāhase spuke khabare bāndi ma e wrukawa.

Shpag rūpa-ī ba dala darkam; hāyah wā e khla; hase na daichi harawradz rok mūmī.

Rikkhtiyā darta wāyam, baia da <u>ts</u>alor wī<u>sh</u>t rūpa-ī da, lekin <u>sh</u>il rāka, aw māl stā dai.

Mā darta qīmat wayalai dai. Os bul dūkān lara lāṛsham.

Hāyah dai, wā e khla, stā māl dai.

Pūrah qīmat e mūmī, hase ma ganra, chi e weriyā di rā karai dai.

Nor tsa darta wukkhāyam? Nor hets na ghwāram.

131.

You have come very late.

It is yet early. Are you ready to start?

I will go as soon as I have put on my clothes.

Do you go to school every day?

Which books are you reading, and how far have you read?

He won't allow me to read.

Yesterday, when I was reading my own book, he crept up behind me and threw dust upon me.

He lets no one alone that he may read, for he is smearing something on some one or other all the day.

He is a very lazy idle boy, and is of no good.

Have you learnt your lesson?

Arise, stand still, repeat your lesson.

You have not learnt it well.

Go, sit down, and read it again.

As long as your lesson is unlearnt, I cannot let you go to your play.

III.

Der nā wakht rāghlai ye.

Lā wakhtī dai. Rawānedu ta tayār ye? Har wakht chi zarūkī mi āghūstī dī, rawān ba sham.

Hara wradz madrasse ta dze?

Kūm kūm kitāb lwale, aw tar kūma pore di lwustai dai.

Lwustalu ta rā ta na pregdī.

Pārūn, chi mā khpul kitāb wulwust, dah ghalai ghalai rā pase shah, aw khāwre rā bāndi wu lawastali.

Hets chā ta na pregdī chi lwalī, wale chi drusta wradz tsa shai pa yo yā pa bul lawanī.

Per sust aw nā rāst halak dai, he<u>ts</u> da <u>kkh</u>ah na dai.

Sabaq di zdah dai (or kṛah).

Pātsa, wudrega, sabaq di waya.

Pa kkhah shan di zdah na krah.

Dza, kkhkena, aw biya e wu lwala.

Hombra chi sabaq di zdah na dai. lobe ta di na sham prekkhodai.

IV.

You read very quickly, one cannot either hear or understand it.

Speak slowly, and open your mouth.

Don't be nervous, bring me the book; which is the place? Now read.

Who is your master?

How many schoolboys are there?

I don't know his name, he is commonly called "master." He is an old man, and we are afraid of him.

132.

How is the weather to-day? It is fine. It is cloudy. It is windy.

The air is still, it is very hot.

The fog is thick, and the haze is dense. When the sun rises it will scatter the fog. If the wind also blows, the clouds

will be even more quickly dispersed. To travel in the noon-day heat, is not free from risk of death.

Throw the blanket over yourself, the wind is very bleak, the cold will strike you.

At this season of the year the rain generally falls heavily.

In the winter snow falls, but only on the hill-tops.

If it ever falls on the plain, it does not last, it soon melts.

This rain is very good for the crops, for it is heavy; that which is thin is of no use, the earth does not get moistened by it.

The heat is very great to-day, I never felt such heat before; one can hardly breathe; as for sleep it is altogether lost. I have heard that several people have died from the heat.

From sunrise to noon the heat is very

Der zir lwale, tsok pre na āwredai na pohedai shī.

Ro ro wāya, aw khula di wīta kā.

Wār khaṭā kega ma, kitāb lāla rāwṛa; dzāe kūm dai? Os wu lwala.

Ustād di tsok dai?

Tso dzanrī dī?

Num e rāta ma'lum na dai, akṣar pa mu'allim yādegī. Zor sarai dai, aw mung tina yeregū.

Nan āsmān tsa rang dai?

Shīn dai. Waryadze dī. Bād dai.

Bād wulār dai, der garm dai.

Lara ganra da, aw dūp drūnd dai.

Chi nwar khejī, lara be e khwara kāndi. Ki bād hum ālwūzī, waryadze ba lā zir khware shī.

Pa ṭakanre gharme kkhke lār wahal, khālī da yere da marg na dai.

Sharai pa dzān wāchawa, bād yakh dai, sāra ba di wahī.

Da kāl pa de mausim <u>kkh</u>ke bārān akṣar ganr prewūzī.

Pa ĵamī <u>kkh</u>ke wāwre prewūzī, magar ta-a<u>sh</u> da <u>gh</u>rūno pa sar bāndi.

Ki chare pa same prewate, pāti kegī na, zir wīlī shī.

Dā bārān faṣl dapāra der kkhah dai, wale chi ganr dai; haghah chi rangai wī hets da kkhah na dai, pre bāndi zmaka na lambdegī.

Nan garmī dera da, mā chare pakhwā da hase garmī na da līdali; wugarai pa mushkila sā ākhlī; har chi khob dai, dā kho amānī wruk dai. Mā āwredalai dai, chi yo tso kasān la garmī na mrah dī.

La nwar khātah na tar ghārmah pore

kamegī.

great, but from noon forwards till sun-set it gradually lessens.

It appears to me that it will rain to-day, for the clouds are dark and dense.

133.

V.

Did you clean my gun?

No, I have not yet cleaned it.

Who has broken the stock?

I don't know, he will know who brought it in from the sport?

I am very angry at this. Call Haidar Shah.

Look at this. How is its stock broken?

I am not to blame in this matter. I will tell you truly how it has happened.

When we were coming home from the hill, the boy Umar told me he was very tired, and was not able to carry the gun.

I then shouted to the huntsman Piroh, and told him to take the gun from the boy, and to carry it, as it was his turn.

He took it at the time, but abused me, and said it was not his work.

I became angry with him, and told him to hold his tongue, and not to make a noise.

He then dashed the gun upon the ground, and said, "There, take that;" and then went home alone by another road.

Call Piroh here. Here he is. He was standing behind you.

What do you say to this? So-and-so

Bandūkh mi de pāk kṛah?

Ya, lā pāk karai mi na dai.

Kundāgh chā māt karai dai?

Na yam khabar, haghah ba khabar wi chi e la kkhkāra rāwrai dai.

garmī dera da, magar la ghārmah rāhīs-

tah tar nwar prewatah pore ro ro e

Rāta kkhkārī chi ba nan bārān oregī, wale

chi waryadze tore aw ganre di.

Zah pa de der khapah yam. Haidar shāh rā wu bola.

Dā wu gora. Kundāgh e tsa ranga māt shah?

Pa de <u>kh</u>abare malāmat na yam, ri<u>kkh</u>tiyā ba darta wāyam <u>ch</u>i pa kūm <u>sh</u>ān sara shawai dai.

Mūng chi la ghra na kor ta rātlalū, 'umar halak chi dai, rāta wu wi chi zah der starai yam, aw dā bandūkh na sham wrai.

Nor mā <u>kkh</u>kārī pīroh ta nare wu wahali, aw warta mi wi <u>ch</u>i la halak na bandū<u>kh</u> wā<u>kh</u>la aw yosa, wale <u>ch</u>i wār stā dai.

Pa sā'at <u>kkh</u>ke wā e <u>kh</u>ist, lekin zah e <u>kkh</u>kan<u>dz</u>alam, aw rā ta e wi <u>ch</u>i dā <u>dz</u>amā kār na dai.

Zah warta pa qahr shwalam, aw warta mi wi chi chup sha, ghag ma kawa.

Pas de bandūkh pa zmake bāndi wu wīsht aw wi chi "dā, wā e khla;" aw biyā e yawādzai pa bule lāri kor ta lār shah.

Pīroh dale rāwubala. Hāyah dai. Pase shā di wu lār wuh.

De ta talı tsa waye? Palanki, da dzama

has accused you of breaking the stock of my gun.

He is lying, sir. I never threw your gun upon the ground; the boy, who is a favourite of Haidar Shah's, himself fell down with it. bandūkh kundāgh mātawulu tuhmat, pa tā bāndi āchawulai dai.

Darogh wāyī, jī. Mā stā bandūkh pa zmake bāndi hets chare na dai ghwurzawulai; haghah halak chi da haidar shah yār e dai, pakhpula war sara prewatai dai.

134.

How long is it that you are ill?

To-day is the sixth day since I have fallen off from my work. What is the cause?

Give me the hand. I wish to see the pulse.

Look at me. Open the mouth; widen it. Put out the tongue; now take it in. Bow the head; turn the back to me.

Turn the face towards me. Stand straight.

Stretch out the arms; open the fingers. Can't you draw a long breath?
Run in that direction.

Turn this way. Stand aside.

Shut your right eye with the fingers; now the other. Shut both; open them.

The sight of this eye is not very good, has it ever been injured?

Yes, when I was a boy I received a blow with a club on the eyeball; we were striking at each other in play.

Go over there and stand still.

Why do you speak in a loud voice?

Don't you see I am trying whether he is deaf or not?

Do you see that platform? Well, run round it eight times, and then jump over this stick.

VI.

<u>Tsomra mūda da chi nājor ye?</u>
Nan shpagama wradz da chi la kāra prewatai yam. Sabab tsa dai?

Lās rākā. Nabz goram.

Mā ta gora. Khula wāza kā; wīta e kā. Jiba wubāsa; os e nan wubāsa.

Sar ţīţ kā; rā ta shā kā.

Rā ta makh ka. Sam ūdrega (or wudrega).

Lāsūna wu gazawa; gūte chīnge kā.
Sāh pa porta rākkhkalai na she?
Haghe khwā ta (or ā khwa ta) mande waha.
De khwā ta girza. Pa dade wudrega.
Kkha-ī starga di puṭa ka pa gūto bāndi; os bula. Dwāre pute kā; wu e ghwarawa.

Da de starge nazar der <u>kkh</u>ah na dai, <u>ch</u>are <u>kh</u>ūga <u>sh</u>iwi da?

Ho, chi zah halak wum da koṭak guzār pa starghālī bāndi me khwuralai wuh; pa lobe mūnga yo tar bula guzārūna kawalū.

Halta lärsha aw wudrega.

Tsala pa ūchat āwāz wāye? wīne na āzmekkht kawam chi dai kūnr dai ka na.

Hagha dünkācha wīne? kkhah, tre chāpera atah guzāra wuzghla, aw biyā de largī bāndi top waha.

Your heart palpitates a great deal.

Why do you take breath in short catches?

Which place hurts you?

When I press upon it does it prick?

Take this medicine and rub it over the place that is swollen.

You will be well in three days, please God.

Zrah di drazegi der.

Tsala sāh pa land land ākhle?

Kum dzae de khugegi?

Chi pre zor kawam tsrike wahi?

Dā dawā wākhla, aw pa parsedalai dzāe bānde wu e maga.

Pa dreo wra<u>dzo kkh</u>ke ba jor <u>sh</u>e ki khudāe krī.

FAMILIAR CONVERSATIONS.

135. COUNTRY SQUIRE AND CIVIL OFFICER.

Sir, squire of — village has come for an interview.

Where is the squire? Is he here?

Yes, he is here, he stands outside in the porch.

Has he come alone, or is anybody else with him?

He has left his own horse and three cavaliers outside on the road, and himself, accompanied by a young man, has come here on foot.

Very well, take this chair and place it there in front of me; that will do; now go and tell him to come in.

Good morning, sir.

Good morning, squire, and welcome, you are well met.

May you prosper, sir, and flourish, and may God deal well with you.

Come, squire, let us sit down, you take that chair and I will sit on this one.

Are you well and flourishing?

May you prosper, thanks. Are you well, sir?

How many days may it be since you left home?

This I think is the fifth day since we set out from our village.

Sāḥiba, — khān da — kilī mulāqāt dapāra rāghalai dai.

Khān charta dai? Dale dai?

Ho, dalta dai, warchane pa mandaw kkhke walar dai.

Yawādzai rāghlai dai, yā war tsakha bul tsok shta?

Khpul as aw dre tana swarah e bahar pa lari prīkkhī dī, nor khān (or dah), aw war sara yo zalmai chi dai, dale pa kkhpo rāghlai dai.

Der <u>kkhah</u>, dagha kursī wākhla aw halta dzamā pa makhā makh <u>kkh</u>kegda; bas; os wardza aw warta wāya chi rā di shī. Salām dai, sāhib.

Salām, khān, harkala rāsha harkala, pa khaira rāghlai ye.

Ma khwārega, ṣāḥib, loe sha, khudāe dar sara nekī wu kā.

Rādza khān chi kkhkenū, tah hagha kursī wākhla aw zah ba pa de kkhkenam.

Tah jor ye, kkhah jor, khūshhāl ye?

Ma khwārega, shukr dai. Tah jor ye sāhib?

Tso wradzi ba shiwi wī chi la kora rāwatalai ye?

In<u>sh</u>āllah, nan ba pin<u>dz</u>ama wra<u>dz</u> wī <u>chi</u> mūng la kilī na rā rawān <u>sh</u>awī yū. You must have made a long journey. How far is your village from this? How many miles may it be?

Really, sir, I don't know about miles, but we have come here in three days, for we rested one day on the road, and this morning, which is our fifth day, we arrived at the city.

With whom are you lodging in the city?

A man, an aquaintance of mine, resides
there in the Nurmalkhel division,
and we are lodging with him.

Have you ever come this way before?
Yes, I have come, but I have not been here recently, and was not coming even now, but that a great urgency has occurred, and therefore I have transported myself to your presence that I might have an interview with you, and explain my own case to you.

Why! It is well! what has happened? I will tell you all the particulars, do you give ear and hear my words.

Well, I will listen, I will hear you a hundred times if you wish it; now, say on, but see, speak concisely, for I have not much leisure at present, and my other work becomes hindered whilst I am detained here.

That cannot be, sir; my object will not be gained by short words. My business will only be done when you yourself hear every word, and sift the truth and falsehood from the midst. Do me this kindness, and then whatever order you may give I will obey it. It is accepted with all my heart (with both eyes).

Loe pand (or mazal) ba di karai wī. Stā kilai la de dzāya ba tsomra liri wī? Tso kroh ba wī?

Yara, ṣāḥib, da kroliūno pa ḥisāb na pohegam, inagar mūng pa dreo wradzo kkhke rāghlalī yū, wale chi yawa wradz mū pa lāri tera kṛala, aw nan ṣahār, chi dzamūnga pindzama wradz kegī, pa kkhahr kkhke dākhil shwalū.

Pa kkhahr kkhke chā tsakha tikāo ye? Halta da nūrmal·khelo pa kandī kkhke yo sarai dzamā pejandgalai osī, aw mūng haghah khatsa tikāo yū.

Tah pakhwā chare de khwā ta rāghlai ye? Ho, rāghlai yam, wale pa dā zir mūde dalta kkhke na yam rāghlai, aw os hum na rātlalam, magar yo sakht zarūr rā ta pekkh shawai dai, aw dzaka mā khpul dzān stā khidmat lara rasawulai dai, chi dīdan dar sara wu kawam, aw khpul hāl darta kkhkārah kawam.

Wale! Khair dai, tsa chal shawai dai? Hāl ba tol darta wāyam, tah ghwag kkhkegda aw dzamā khabare wāwra.

Kkhah, wā ba wram, sil dzala ba wāwram chi tah e ghwāre; os wāya, aw gora, lande e khabare kawa, wale chi dā sā'at der wuzgār na yam, aw zah chi dale nkkhatai yam nor kār mi karyābegī.

Dā na kegī, ṣāḥib, pa lanḍo khabaro kkhke dzamā maṭlab ba pūrah na shī. Hāla ba dzamā kār wu shī chi tah pakhpula hare khabare ta ghwag kkhkegde, aw darogh aw rikkhtiyā pa kkhke laṭawe. Dā mihrbāngī rā bāndi wu ka, aw biyā har rang ḥukm chi farmāye ba e manam. Qabūl mi dai pa dwāro stargo.

Well, squire, I have heard all your words and also have well understood them. And now it appears to me that in such affairs no good will issue to you. If, however, you will accept my advice I will give you some counsel. You say that your enemies have gained the ascendancy over you and are hounding you, and you fear lest you may commit some rash act that will criminate you with the Government. Such is your meaning, is it not?

Yes, sir, the case is exactly such as you state. Now I need your favour and require guidance. Do me the kindness to show me a road by which I may free myself from these calamities, and I will be your slave.

My advice then is to this effect, viz., that you go back again to your own village, and, having written the substance of the related particulars on white paper, send it to me, that it may remain with me; and then at whatever time any business of yours may come before me I shall be acquainted with it. Another point is this, viz., when you arrive at the village, see that you do not take part in the factions and parties. All these discords arise from factions and parties. You must bear in mind that you are a great man, honourable, and reputable, and, moreover, the lord of a manor. The whole tribe, as well as the common people, look up to you; but if a man of your respectability mixes himself up in such trifling matters, how can those

Kkhah, khān, stā khabare mā tole āwredali dī, aw hum pre pa kkhah shān sara poh shwum. Aw os rā ta kkhkāregī chi pa dā hase mu'āmalo kkhke stā kkhegara ba wu na khejī. Nor, ki dzamā pand ākhle, zah ba darta yo naṣī hat kawam. Tah wāye chi dukkhmanāno di dar bāndi ghalaba mūndali da, aw dar pase spī lagawulī dī, aw tah yerege chi mabādā stā da lāsa tsa khatā wu na shī aw pa sarkār kkhke gunāhgār na she. Matlab di pa daghah shān dai ka na?

Ho, ṣāḥib, laka chi tā wayal, jukht pa daghah shān ḥāl dai. Os stā da mraste ḥājatman yam, aw kkhowuna ghwāram. Dā mihrbāngī rābāndi wu ka, lār rāta wu kkhāya chi la deo balāwo na dzān khalāṣawum, aw ba stā mra-e sham zah.

Dzamā maşlahat biyā pa dā dai, y'ane, chi tah biya pa biyarta jarwuze khpul kili ta, aw da dagho bayan kiri khabaro matlab, pa spīn kaghaz bāndi wukkhkalai, rāwulege chi rā sara e prot wī; biyā har wakht chi stā tsa kār rā ta pekkh shī zah ba pre khabar sham. Bul dā dai, y'ane, har wakht chi kilī ta wu rasege, gora chi pa paro janbo kkhke guta na khwadzawe. Da pasatūna wārah la paro janbo na porta kegī. Yād laral boya chi tah loe sarai ye, da 'izzat aw da i'tibar khawand ye, nor, bul, da tape khān ye. Tol ulas sara da 'ammiyāno starge tā ta nīwuli dī, lekin ka stā pa shān i'tibārī sarai pa dābase khusho khabaro kkhke dzān gadawī, biya kampayah, adna aw nadan ba tina (or trena) tsa ranga khālī Na, chi khpul qadr aw 'izzat ta shī.

of low degree, the vulgar and the ignorant, be free from them? No, if you look to your own worth and honour you will refrain from such useless acts.

You have spoken very well, sir, your speech is appropriate, and highly agreeable to me, it is, as it were, law to me. I am sick and tired of past troubles, and have besides been beggared by them. If you will not be angry, sir, I will speak plainly, for I have suffered incalculable loss in these numerous lawsuits.

How? I don't understand your drift. Tell me the particulars.

Well, sir, since it is your order, I will explain the case to you. The real fact is this, viz., that your law is a great ocean; multitudes are drowned in it. For instance, whoever once falls into it and is not an expert swimmer can with difficulty get out of it, and if ever he should reach the opposite shore it is with so great an injury that the remainder of his life is without enjoyment. If you desire another simile I will put it in a different form. Know then that law is like a great glutton, it has without measure a great maw, it is not satisfied with much wealth, however much is cast into it so much the more it wants, it does not fill; continually shouting, it cries, Give, give!

I understand, squire, it appears that your allusion has reference to bribes. I will show you a remedy for both similes. Firstly, he that is not a good swimmer has no right to throw

gore tah ba la 'abaso khabaro na dzān sāte.

Der kkhah di wu wi, ṣāḥib, stā wayai pa dzāe dai, aw der mi khwakkh shah, ganre rā bāndi sanad dai. La ter shawī rabṛūno na staṛai stomān yam, aw hum pa e khwār shwalam. Chi khapah kege na, ṣāḥib, spīna khabara darta kawum, wale chi dzamā pa dagho dero muqaddamo kkhke be shāna loe tāwān shiwai dai.

Tsa ranga? Pa matlab di poh na shwum. Hāl rā ta wu wāya.

Kkhah, sāḥib, chi stā hukm shawai dai, pa hāl bāndi ba di poh kṛam. Aṣla ma'nā dagha da, ya'ne, chi da stāso 'adālat yo loe daryāb dai, makhlūq pa kkhke dūbegī. Pa miṣāl, kūm sarai chi yo dzal pa kkhke prewat aw pa lanbo e maranai na wī, haghah ba pa mushkil sara tina wūzī, aw ka chare dzān e pore ghāre ta wu rasawulai, dombra pa tāwān sara wushī, chi da dah pātai jwandūn da khwand na wī. Ki bul misāl ghwāre, ba pa bul shān darta wāyam. Ganre chi 'adalat pa migāl da yo loe ghārī dai, be kacha loya geda larī, pa dere duniyā na maregī, har tsomra chi pa kkhke āchawuli shī hombra ziyāta ghwārī, dakegī na; pa nāro lagiyā rākā rākā wāyī.

Pohegam, khān, m'alūmegī chi ishārat de pa bado pore dai. Da dwāro misālūno dapāra tadbīr darta wukkhāyam. Awwul, kūm sarai chi lānbozan na wī, boya chi khpul dzān nā pāyābo obo ta

himself into deep water. Secondly, the man who is wise does not invite a big-bellied glutton to dinner.

Bravo, sir, you have given me excellent advice, but it is not to my purpose; as the proverb says, "The pain is in the belly of the potter, and you give the purge to his donkey."

Well, squire, if you have not benefited by it, I can say no more. It is now late; we have had a pleasant meeting together. Go you and rest yourself, and I will return to my own work. Good day, squire.

God bless you, sir, may he keep your steps on high, and grant you possession of exalted rank. Then I may go? Good day, sir, I have committed you to the protection of God.

e na dangawi. Dwayam, sarai chi e 'aql-man wi, gedawar ghāri ta sat na kawi.

Shābāshi, ṣāḥib, der kkhah pand di rāta wu kkhowah, magar dzamā pa sūd wu e na shah, laka chi matal wāyī, "dard da kulāl pa gede shah aw kāmbela āchawe khrah ta."

Kkhah, khān, chi stā kkhegara pa e wu na sha, zah nor tsa na sham wayalai. Os nā wakht dai; kkhāyastah majlis mū sara wu krah. Tah lār shah, aw ārām wu kā, aw zah khpul kār ta biyā girzam. Salām, khān.

Khudāe di wu bakkha, sāḥib, pāya di pa porta sātī, aw da loye martabe khāwand di kawī. Bāre lāṛsham? Salām, sāḥib, da khudāe pa amān mi spāralai ye.

136. VILLAGE CHIEF AND CIVIL SURGEON.

Well, khān, now that our greeting is well concluded, I will inform you of my object. I am come for the purpose of vaccinating, and require your assistance.

With all my heart (both eyes), sir, give the order.

Well, do you be so kind as to send three or four of your own men to traverse the different quarters of the town, and give notice at the several houses of each, that I have come for the purpose of vaccinating, and am seated in your hostelry.

Here, Shahbaz! do you go to Malik Rustam and say that our "doctor" has arrived with a couple of vaccinators. Let him collect the boys and babes Kkhah, khān, os chi dzamūnga jor tāzā pa khair sara wu shwa, zah ba di khpul matlab bāndi poh kram. Rāghlai yam dapāra da rag wahulo, aw stā kumak ghwāram.

Pa dwāro stargo, ṣāḥib, ḥukm wu farmāya.

Jor, tah dā mihrbāngī wukā, dre yā tsalor tana da stā khpul sarī wulega, chi dwī da kilī pa kandīo kkhke di wu girzī, aw da har yo pa biyal biyal kor kkhke di khabar wu kāndi, chi falānkai dapāra da rag wahalo rāghlai dai, aw da khān pa hujre kkhke nāst dai.

Hīsta, shāhbāza! Tah wardza rustam malik ta wu wāya chi dzamūnga " dāktar ṣāḥib," sara da dwah tana rag-wahūnkī, rāghlai dai. Pa talwār di halakān

quickly, and bring them here with himself. Then go to Háji and the other parish beadles, and give them information also.

If I may put you the question, sir, why do you trouble yourselves so in this work of vaccination? What advantage is there in it? What medicine is this applied to the tips of these pins? But this is not a pin, why, it is glass, and there is something like water stuck in the tube. What contrivance is this?

Give it to me, you will be breaking it.

Now, if you will keep quiet a little, I

will show you the advantages of this
art, for in such an uproar nobody will
hear a word.

Be silent, men! Listen, and hear the gentleman's words.

Formerly there used to be a great deal of this small-pox disease in my country. Sometimes it was spread over one district, sometimes over another, and occasionally throughout the whole country. It is a dreadful plague. If it once gets into a village, there is then no escape from it. It invades house by house, and prostrates both the suckling and the weanling, the young and the old. It leaves no one. Either in youth or old age it attacks and breaks upon them. It is, indeed, a fearful calamity. Multitudes have perished by it.

He speaks truly. Your speech is quite true, sir; we know the fact.

There is no doubt about it. Now I will return to my own story. Well, you will remember I said that multi-

aw māshūmān tolawī, aw dzān sara di dale rāwulī. Biyā tah ḥājī aw noro malikānāno khatsa lāṛsha aw hagho ta hum pre khabar kā.

Ki tapos tina kawam, ṣāḥib, tāso tsala dā da rag·wahalo pa kār bāndi dombra dzān rabṛawa-ī? Tsa fā-ida da pa kkhke? Dā pa dagho stano bāndi tsa dawā pori kiri da? Dā kho stan na da, joṛ, kkhīkha da, aw tsa da obo ghundi shai pa nal kkhke nkkhatai dai. Dā tsa chal dai?

Mā la rākā, tah ba e mātawe.

Os, ka tāso legkūṭī ghalī kega-ī zah ba da de ḥikmat fā-ide tāso lara <u>kkh</u>kārahkawam, wale chi pa dāhase zwag-zwūg <u>kkh</u>ke da chā ghwag ba <u>kh</u>abar na ākhlī.

Chup sha-ī, maro! Ghwag kkhkegda-ī, aw da sāhib khabare wāwra-ī.

Pakhwā dzamā pa waṭan kkhke dā da nanako randz ba der kedah. Kala ba pa yawe tape, kala ba pa bule, aw kala nā kala ba pa ṭol mulk kkhke khwarai shah. Dera bada wabā da. Ka e yo dzal pa kilī kkhke gaḍa sha biyā tina khalāṣī nishta. Kor pa kor kkhke nanwūzī aw hum tankai hum zāṛai, hum dzwān hum zoṛ e parzawī. Hets tsok e na pregdī. Yā pa dzwānī yā pa zoṛwālī pre wu nkkhlī pre wu khejī. Yara, bashpaṛa balā da. 'Ālam pre qatl shawī dī.

Rikkhtiyā wāyī. Stā khabara rikkhtīni da, ṣāḥib, mūng ta ḥāl m'alūm dai.

Hets pa kkhke shakk nishta. Os zah biyā khpule qiṣṣe ta rā wāwram. Jor, mã, da stāso ba yād wī, wu wai chi

tudes had met an early death through the small-pox disease; but, in truth, this is only half the fact.

Behold him! What does he say? He brings a man to his death, and still says that the work is yet incomplete. I seek repentance of my God.

Have patience, my lad! Allow me to finish my sentence. I say that those persons who do not meet their end by the small-pox disease, are not left free of its marks. Some become stone blind by it, of others, only one eye is destroyed, and in the faces of many others are left the pockpits. In fact, beauty and fairness are spoiled by pits and scars. do not credit my statements, look to yourselves. How many persons may there be in this assembly? Altogether there are eighteen persons present. Well, now examine them, and make an account. Look at that. The mind credits it not, but I have proved it before your eyes (faces). Amongst them, two persons are blind of one eye, in the eyes of six persons there are scars, and there are pockpits on the faces of fourteen persons? Is this a small amount of damage?

Really, sir, you are a very wise man. Bravo! for your intelligence.

Have a little patience, I am going to tell you something more. In what manner, think you, did this art of vaccination, that we practise, originate? Shall I tell you the particulars? Well, pay attention. Formerly, there lived in my country a very clever physician, named Jenner. He

makhluq da nanako pa bimārtiyā bāndi dzwānimarg shawi di, magar dā, pa rikkhtiyā, nimgari khabara da.

Gora-ī warta! De tsa wāyī? Sarai khpul marg ta rasawī, aw hum wāyī chi khabara lā nimgari pāti da. Dzamā da khudāe toba da.

War wu ka, halaka! Pregda chi khpule khabare sar ta rasawam. Wāyam, chi kum kasan chi e da nanako randz khpul ajal ta na rasawī, hagha-ah khālī da nakkhe da da na pätī kegī. Dzane pre țap randah shī, da dzano ta-ash yawa starga wrāna shī, aw da noro dero pa makh kkhke doghalūna da nanako pātī kegī. Ganrekkhāyast·wālai aw paimakh. tob pa ta-apo aw pa gulūno habatah shī. Ki dzamā pa khabaro bāndi bāwar di na kegī, khpulo dzānūno ta gora-ī. Pa de majlis kkhke ba tso kasa wī? Tolțāl atahlas tana ḥāzir dī. Kkhah, os wu e lațawa-ī, hisāb kawa-ī. Dā wu gora-ī. 'Aql e na manī, magar mā e stūso pa makhā-makh zbād krah. Pa mandz kkhke, dwah tana pa yawe starge randah dī, da shpago tano pa stargo kkhke gulūna dī, aw da tswārlaso tano pa ma<u>kh</u> <u>kkh</u>ke da ta-apo ḍoghalūna dī. Dā tsa la-ag nūqsān dai?

Yara, ṣāḥib, ḍer 'aqlman sarai ye. Shāhbāsh stā pa hokkhyār∙tiyā bāndi.

La-agkūtī ṣabr kawa-ī, tṣa bule khabare darta kawam. Dā da rag wahalo ḥik-mat chi mūng chalawū, pa tṣa ṣhūn sara pohega-ī chi e jārī shah? Ḥāl wāyam tāso ta? Kkhah, ghwag kkhkegda-ī. Pakhwā, dzamā pa waṭan kkhke yo ḍer hokkhyārṭabīb, jenar nūmāndai, osedah. Der e da nanako randz wu līdah, nor e

saw a great deal of the small-pox pest, and further, he learnt this, that the "aura" of this disease, for the most part, had no effect upon the milkmaids. Much astonished, he applied himself to enquiry and search. At length, he examined the hands of the milkmaids, and found two or three pimples on them. Next he examined the cows' udders, and pimples were apparent on them also. He considered a great deal, and concluded in his mind, that if one were inoculated with the matter of the cow's pimple, he also would remain protected from this disease. He vaccinated a few with it. On each per-And subson a single vesicle rose. sequently it became known that these persons, like the milkmaids, were free from the small-pox, for it had no effect upon them. Next, taking the crust from the arm of one, he vaccinated with it on the arm of another, and with him the same phenomenon occurred. At length, the advantages of this new system became known amongst the people, and now everybody adopts it. This is the account, I have told it to you very briefly.

But this seems a very simple affair. What fools we are. We understand nothing. Our monks and friars inoculate after a different fashion. They dig a hole, with pins, in the skin of the wrist, then they powder a small-pox crust, and rub it into the wound. After the eighth or tenth day ten or a dozen other pimples

dā m'alūm kar, chi aksar pa ghobano bāndi, "bād" da da maraz hets pāzah na kawī. Hakk hariyān pa tapos aw pa latawul wu laged. Ākhir, lāsūna da ghobano wu e katal, nanaka-ī dwe dre pre bāndi biyā e mūndali. Biyā e ghulāndze da ghwāwo wu katali, aw nanaka-ī pre hum kkhkāre shwali. Fikr e der kāwah, aw pa zṛah dā khiyāl wu e tārah, chi ki da chā rag da ghwāwo da nanako pa māde wahalai wai, haghah hum la de randz na ba panāh osedalai wai. Da tso tano rag pre wu e wahal. Pa har yo bāndi yawa yawa tanrāka wu khatala. Nor wrusto ma'lūm shah, chi laka ghobane dwī hum la ganro nanako na khalās dī, wale chi pre bāndi hets asar e na kāndi. Biyā e da yo da lāsa kliīg ākhistai ba pre da bul pa lāsa rag wahal, haghah sara hum daghah yo shan chal wu shah. Nor ākhir, fā-ide da daghah nawī hikmat pa ulas mashhūre shwe, aw os har tsok pre 'amal kāndi. Dagha qissa da, dera landa me darta wayali da.

Dā kho der āsān kār kkhkārī. Mūng tsa nādānān yū. Hets na pohegū. Dzamūnga pīrān aw miyāgān rag pa bul shān wahī. Dwī da maṇwand pa tsarmani kkhke yo ghār pa stano kanī, biyā da nanako postakī orah kāndi, aw pre bāndi magī. Pas yā pa atame yā pa lasame wradzi chār chāpera tina las yā dwah·las dāne nore wukhejī, aw warsara

crop up round about it, and there is also more or less fever. Sometimes more and sometimes fewer pimples rise, and, occasionally, it has even happened, that confluent small-pox has broken out over the whole body. Another point is this, as soon as one child is inoculated, soon afterwards small-pox becomes rife in the village and spreads to others. Babes and infants never escape it. If it be one's fortune, he recovers, but most of them die. Occasionally it attacks These don't recover. old people. Truly, it is a great pestilence.

Our plan, you will perceive, is free from these faults, there is no fear in it. If we vaccinate in one spot, that single vesicle rises, if we vaccinate in two places, those two vesicles rise, and, without vaccination, it never spreads from one to another. The great advantage of our system is this, that whilst it prevents the small-pox, it injures nobody. The great fault of your plan is, that it of itself disseminates confluent small-pox, and is injurious to everybody who may come under the influence of the "aura" of the disease.

Here he is, Malik Rustam has come. How many little ones have you brought? These are the three. I could not catch any others, they have all hidden themselves. All the mothers are crying, and say they will not have their children vaccinated by the European. They have all run into their huts with their babes and young ones, and closed the doors.

la-ag ziyāt taba hum wī. Kala ziyāt, kela la-ag dāne khejī, aw kala nā kala dā hase hum shawai dai chi ganre nanaka-ī pa drust sūrat būndi rākhatali dī. Bula khabara dā da, har wakht chi da yo halak rag wahalai shah, nor zir pre pase nanaka-ī pa kilī kkhke gade shī, aw pa noro bāndi lagī. Māshūmān aw hala-kān tina hets chare na khalāṣegī. Ki da chā nāṣīb wī haghah raghegī, magar akṣar pre mṛī. Kala kala pa zaro bāndi hum lagī. Dwī na joregī. Yara, bada balā da.

Dzamūnga ķikmat, tah ba pohegī, la dagho 'aibūno na khālī dai, hets pa kkhke yera nishta da. Ki pa yo dzāe kkhke rag wahū, hagha yawa tanrāka khejī, ki pa dwo dzāyo wahū, haghe dwe tanrāke khejī, aw be da wahalu da rag, la yo na pa bul bāndi hets chare na e lagī. Loya fā-ida da dzamūnga da ķikmat dā da, chi pa man'a kawulu da ganro nanako bul chā ta ziyan na rasawī. Loe 'aib da stāso da ķikmat dā dai, chi pakhpula ganre nanaka-ī e khwara-ī kawī, aw ziyān har chā ta rasawī chi lāndi da asar "da bād" da da randz rāshī.

Daghah dai, malik rustam rāghai. <u>Teo</u> tana wrūkī di rāwustī dī?

Daghah dre dī. Nor me nīwulī na shwal, tol put shawī dī. Mainde tole pa ĵarā lagiyā dī, aw wāyī chi mūng da māshūmāno khpulo rag pa farangī na wahū. Tole, sara da tanko aw wrūkīo khpul khpul kor kkhke nanawatali dī, aw warūna e pore taralī dī.

Oh, wretches! May God destroy you!

They are a brutal people, sir. What can I say to you?

No, no, khan! Be not angry. It will be all right. At present the mothers are frightened. I will leave this man of mine with you here. He is clever at vaccinating. Besides, he is a trustworthy person, and also a monk. He will go from house to house and vaccinate. I entrust him, then, to your care.

I will now go. Call to somebody to bring my horse. Here he is, standing behind you.

Will you not drink some sherbet, sir?
It is ready.

I have had plenty, khan, and can take no more. I will mount. Let go the reins. That will do. You are in the protection of God, khan. Farewell.

Farewell, sir. God be with you, and good betide you.

Ai kambakhtāno! Khudāe di mīrāt kāndi! Panga-ar khalq dī, ṣāḥib. Tsa darta wāyam?

Na, na, khāna! Khapah kega ma. Khair ba shī. Dā sā'at ba mainde yeredali wī. Dā dzamā sarai ba dale stā khatsa pregdam. Pa rag wahalu hokkhyār dai, bul, i'tibārī sarai aw pīr hum dai. Kor pa kor ba e girzī aw rag wahī. Nor e pa tā me spāralai dai.

Băre <u>dzam. Chā ta gh</u>ag wu kā, <u>chi</u> <u>dzamā ās di rāwulī. Hāyah, pa shā</u> di wulār dai.

Tsa sharbat na tskkhe, şāḥib? Tayār dai.

Per me <u>tskkh</u>alai dai, <u>kh</u>ān, nor na <u>sh</u>am <u>tskkh</u>alai. Swaregam. Mlūne pregda. Bas. Da <u>kh</u>udāe pa amān ye <u>kh</u>ān. Salām.

Salām, ṣāḥib. Khudāe dar sara mal sha, darsha nekī.

137. A TRAVELLER AND PEASANT.

Stop, my man, where are you running to? Come this way a little while, I wish to speak to you.

What is it? I cannot stay. I am going to plough, and my oxen have gone on ahead unguarded. I fear lest they should trespass on some strange field, and the watchman take a fine from me.

Well, if there is a loss before you, go, run, and guard your own property. I can obtain my wish from somebody else. Another man is coming this Wudrega, halaka, <u>ch</u>erta drūme? La-agkūṭī rāhista <u>sh</u>a, <u>kh</u>abare kawam darsara.

Tsa dai? Pātai kedai na sham. Īwe la dzam, aw ghwāyah (or ghwāyān) mi khūshī pa wrānde talī dī. Weregam chi dwī chare pa pradī paṭī kkhke ga-aḍ na shī, aw kakkhai rā na nāgha wā na khlī.

Kkhah, ki di pa ma<u>kh kkh</u>ke tāwān wī, lāṛ<u>sh</u>a, wuzghla, <u>kh</u>pul māl sambāl kā. Zah la bul <u>ch</u>ā na <u>kh</u>pul maṭlab pūrah kawam. Bul saṛai rā di <u>kh</u>wā ta rādzī,

way; here he is, he is come. Now you go, run!

Be not fatigued. I ask a question of you.

Peace be upon you. Be not poor. It is well.

And upon you. That hill is my object, by which road can I get to it? How far may it be? Can I ride there?

This is the road, it is a good mule track. It goes straight to the foot of the hill, then turns to the left, and winds up to the top. It is a long road, and fully a day's journey. If you start at once you will scarcely reach its summit by the evening. Why are you going to the hill?

I go for the sake of a ramble; I shall hunt after plants, examine stones, and inspect the rocks; and when I reach the summit, will take a view of the plain from some elevated spot.

What plants will you go after? The alchemy plant does not exist in these hills; hitherto nobody has met with it. Besides, you cannot go up the hill.

Why can't I go up? Who will prevent me?

There are many obstructors. Are you not aware that there is a feud between the Gaduns and Khodokhels. Both are seated on the boundary line, and engaged in making reprisals one against the other.

I have now heard this intelligence from your mouth, I was not aware of it before. How many days' news is it? How did the feud arise? On what

daghah dai, rāghai. Os tah dza, mande waha.

Starai ma sha. Pukkhtana tina kawam.

Salām alaikum. Makhwārega. Khair dai.

Wa alaikum. Niyat mi da haghah ghradai, pa kūme lāri ba wardzam? <u>Tsom-</u> bra ba liri wī? Spor ba halta talai sham?

Lār dagha da, kkhāyasta da bārgīr lār da. Sama da ghra wekh ta tili da, biyā e kīnr lās ta girzedali da, aw pa kālkūcho sar ta khatali da. Liri lār da, pūrah da wradzi mazal dai. Ki os pre rawān she hīla ba mākkhām pore sar ta wu rasege. Tsala ghra ta dze?

Sail dapāra dzam, būṭī pase ba girzam, kānrī ba laṭawam, da gaṭo tīgo tamāshā ba kawam; nor sar ta chi wu khatalam la kūm ūchat hask dzāe na ba da same nandāra kawam.

Pa kūmo būţo pase ba girze? Da kimiyā būţai pa deo ghrūno kkhke nishta; chā e tar osa pore mūndalai na dai. Nor, tah ba ghra ta khatai na she.

Wale na sham khatai? Tsok ba mi man'a kāndi?

Man'a kawûnkî der dî. Khabar na ye, chi da gadano aw da khodokhelo tar mandza patna da. Dwārah pa brīd nāst dī, aw lagiyā yo tar bula bota bramta kāndi.

Os stā da khule mi dā khabara āwredali da, pakhwā tre khabar na wum. Da tso wradzo khabara da? Patna pa tsa shān sara porta shiwi da? Dwī pa tsa

are they involved? On what matter have they become estranged?

A woman is at the root of the mischief.

Amongst the tribe the rumour is current to the effect that a certain Gadun, being in love with some Khodokhel's wife, eloped with her. But the Khodokhels, not accepting the substitute, have girded their loins for strife.

How long will these matters endure?
Why don't they settle the business
by councils? Cannot an umpire or
mediator be found?

God knows. At first a settlement was practicable, but now the case has grown serious, it will not be easily settled, because blood has been shed on both sides, and there has moreover been death on one side. Had the case been otherwise there were some hope, greater or less, of a settlement, but now it appears that there is still greater mischief ahead.

How many deaths have occurred, and on whose side?

Really, I have not been informed by any one of the exact state of the case, but I have heard that two Gaduns have been killed by the Khodokhels, and six others wounded.

Has there been no loss of the Khodo-khels?

Yes, their blood has also flowed. They say that the Gadūns shot three Khodokhels with guns. Nobody has made mention of any death, though one of them was hit hard and carried away by head and heels. Some people say that a Khodokhel woman was also wounded. She was

nkkhatī dī? Pa kūme khabare bāndi wrān shawī dī?

Wekh da pasāt kkhadza da. Pa ulas kkhke khabara dāhase gada da, chi kūm gadūn da chā khodokhel pa kkhadze bāndi mayan shawai, matīja e bīwuli wa. Nor khodokhelo swara qabūla na kṛali, mlā pa patno taṛalī dī.

Dā mu'amale tar kūma pore ba pā-egī?
Muqaddama pa jirgo wale na khalāṣawī?
Mandzgarai yā gwākkh·grandai tar
mandza na paidā kegī?

Khudāc zdah dai. Wṛūnbe ba rogha jora kedala, magar os muqaddama grāna da, pa āsāntiyā sara ba faiṣala na shī, dzaka chī da dwāro lorīo wīne toye shiwi da, aw bul da yo palaw marg hum shawai dai. Ki hāl pa bul shān wai, biyā da pakhulā tob tsa la-ag ziyāt umed bapaidā kedah, magar os ma'lūmegī chi pa makh kkhke lā ziyāta wrānī shta.

<u>Tso margūna shawī dī, aw da ehā da</u> tarfa?

Yara, pa jukht hāl bāndi chā khabar na kṛalam, lekin āwredalai mi dai chi dwah tana gaḍānah khodokhelo wajalī dī, aw shpag tana nor e jobal kaṛī dī.

Da khodokhelo tsa tāwān na dai shawai?

Ho, da hagho wīne hum bahedali da. Wāyī, chi gaḍano dre tana khodokhel pa topako wīshtalī dī. Da tsa marg chā bayān na dai kaṇai, magar yo pa kkhke sakht lagedalai zam zambolai e bīwulai wuh. Dzani 'ālam wāyī, chi yawa khodokhela hum ĵobala shwa. Oba e yowṇala tsakhtan lara, chi pa lāri teredala chā

carrying water to her husband, and as she passed along the road some Gadun took a shot at her. Some say that the bullet struck the jar and broke it; others say no, it passed over and missed, but the woman, terrified, stumbled against a stone in her flurry and fell. But God knows as to the truth or falsehood.

Well, it appears to me that they are regularly involved in war with each other. Up to the present time how many fights have there been?

I don't know the number; in fact, there is no reckoning. They are continually fighting, night and day. There was a hard fight in the robbers' glen the day before yesterday. The Gaduns, with banners flying and drums beating, seized a place on the The Khodokhels in the glen below, having built a breastwork in the side of the cliff, waved their standards at them, and sounded their clarions. Then both commenced a yelling and shouting at each other. At length the Khodokhels, with drawn swords and singing of songs, issued from their breastwork and made an attack upon the gap. The Gaduns fired their matchlocks at them, and gave them several volleys. The Khodokhels were unable to mount the gap; they made a great effort, but their endeavour did not succeed. Finally, they retreated, and turned back to the shelter of their breastwork.

Then the Gaduns won the victory? For the retiring of the <u>Khodokhels</u> is a sign of their defeat. gadūn pre bāndi guzār wu kar. Dzani tsok wāyī chi mardaka pa mangi wulagedala māt e kar; dzani nor wāyī chi na tre ter watala, khaṭā shwa, magar kkhadza yeredali pa wār khaṭā-ī kkhke tīndak e pa gaṭe wu khwārah aw prewatala. Nor khudāe khabar pa rikkhtiya aw pa darogh.

Jor, rāta <u>kkh</u>kārī <u>ch</u>i dwī <u>kkh</u>āyastah pa jang lagedalī sara n<u>kkh</u>atī dī. Tar osa pore ba <u>ts</u>o jangūna <u>sh</u>awī wī?

Pa shumār khabar na yam, hado hisāb e Shpa aw wradz lagiyā jang nishta. Warama wradz pa ghlo dare kawī. kkhke yo sakht jang shawai dai. Gadano nakkhe yastali, aw damame wahali, dzāe pa kandaw bāndi wu nīwah. Khodokhelo kkhkata pa dare da kamar pa ĵa-ī sangar wahalai, toghūna worta tsandal, aw sarnāyah warta ghagawul. Nor dwarah yo tar bula pa naro pa chigho wu lagedal. Akhir khodokhelo tūre yastali, aw sandare wayali, la sangara rā e wuwatal, aw pa kandaw bāndi halla wu e kṛala. Gaḍano pre bāndi topakūna khalāsawul, tso tso barūna e pre chalawul. Khodokhel pa kandaw bāndi na shū khatal; zor e der kāwah, wale was e wu na chaled. Dwi ākhir rā pastanah shwal, aw pa wrusto da khpul sangar panāh ta wu e jār watal.

Biyā barai gaḍano biyāmūnd? Wale chi biyarta kedana da khodokhelo nakha da lar·wālī da.

No, the Gaduns did not win the victory, they did not defeat the Khodokhels, for the latter, having prepared and arranged everything in the darkness of night, carried a night assault against them. They made a surprise, beat the Gaduns, and, dispersing them, seized their position. In the morning succour arrived for the Gaduns, and they then set out for the gap. The Khodokhels could not withstand them, and descended to their own breastwork.

Why did not they stand firm against them? They gained no advantage by the night attack, they troubled themselves fruitlessly about it.

The forces of the Gaduns greatly increased, but succour for the Khodokhels had not yet arrived, therefore they returned to their own entrenchment. Further, two Gaduns were lying wounded in the Gadun's position at the time that the Khodokhels took it from them. The Khodokhels cut them to pieces with knives and swords. Verily, the Afghans fight fiercely.

Engaged in conversation we have walked a considerable distance. What village is that? I am hungry and thirsty. Is there any one in this village who will invite me?

Come, an acquaintance of mine resides in this village; he will feed us.

Can one go about on that side of the village?

No, no one can move about on that side; robberies occur on the road, and robbers tramp the highways.

Na, gadano barai biyā na mūnd, da khodokhelo larai wu e na kā, wale chi dwīo, da shpe, pa tyāro kkhke, har tsa sambāl sātalai, pre bāndi sho khūn yowūr. Chapāo e wukā, gadānah e māt kral, tār pa tār e khwarī kral, aw dzāe da dwīo wā e khist. Sahār da gadano happa rā wurasedala, aw dwī biyā kandaw ta rā rawān shwal. Khodokhel warta tīng na shwal, khpul sangar ta rā kūz shwal.

Wale warta ting na <u>sh</u>wal? Hets da <u>sh</u>o-<u>kh</u>ūn fā-ida wu e na gaṭala. 'Abaṣa <u>dz</u>ān pre bāndi rabṛawulī dī.

Da gadano lakkhkar der wu shah, magar da khodokhelo komak lā na wu rasedalai, dzaka dwī khpul morche ta jārwatalī dī. Nor, da gadano pa dzāekkhke, haghah wakht chi khodokhelo tina wā e khist, dwah tana gadānah joba-al prātah wū. Khodokhelo dwī pa chāro pa tūro tote tote kawul. Yara, pukkhtānah bad jang kawī.

Pa khabaro lagiyā mūnga dera lār wahali da. Dā kūm kilai dai? Wagai tagai yam. Tsok shta pa de kilī kkhke chi ba mā ta sat kāndi.

Rādza, dzamā pa de kilī kkhke yo pejandgalai osī; haghah ba dzamūnga doda-ī wu kyī.

Da kilī haghe khwā ta tsok girzedai shī?

Ya, ākhwā ta hets tsok na shī girzedai; pa lāri shūke kegī aw ghlah lār wahī. Welcome, welcome! Come, sit down.
The food is ready; what will you eat? There is plenty of buttermilk; batter cakes with sugar are ready.

God pardon thee. God enlarge thee.

Enough. I am satiated. More is distasteful to me. Thanks, praise be to God! Oh Lord, unto thee be the praise.

Take away the water, throw it away. Have you a pipe?

We must go, there is a long journey before us.

Well, you are master of your own will. God be with you.

Accepted be thy prayer. Peace be unto you. And unto you peace.

Har kala, har kala. Rādza, kkhkena. Doda-I tayāra da; tsa ba khwure? Shomle dere dī; prāte sara da gūre tayāre dī.

Khudāe di wu bakkha. Khudāe di loe kā. Bas. Mor sham. Nor me sekan kegī. Shukr, alḥamdu-lillah. Rubba sanā tā lara.

Oba liri kā, toya e ka.

Chilam lare?

Dzū (or mūnga ta tlal dai), pa makļī kkhke loe pand dai.

Kkhah, da khpul wāk khāwind ye. Khudāe dar sara mal sha.

Du'ā di shī qabūla. Salām alaikum. Wa alaikum salām.

138.

HOSPITAL VISITATION.

What is the state to day? Are all the sick well? Has any new patient come?

All is well, sir. Eight new patients have come, amongst them is one woman.

Seat them all in the porch. We will first make enquiry of the in door people, and will inspect them afterwards together with the out-door patients. Take the pen and inkstand with you, and the prescription book also.

How are you, 'Umar? Is your wound well? Remove the plaister from it that I may look at it. It appears to me that there is some dead bone inside it. Bring the instrument tray this way. What has become of that long probe? Here it is. Don't be afraid,

Tsa ḥāl dai nan? Randzūrān tol jor dī?

Tsok nawai marīz rāghlai dai?

Khair khairiyat dai şāḥib. Atah tana nawī rāghlalī dī, pa kkhke yawa kkhadza da.

Tol wārah pa mandaw kkhke kkhkenawa. Wrūnbi ba da danana wālo tapos kawū, biyā wrusto ba da dwīo nandāra kawū sarada bāhir wālo. Qalam mashwānra ī dzān sara wākhla, aw da nūskho kitāb hum.

Tsa rang ye, 'nmara? Parhār di jor dai? Paha tina liri kā chi tamāsha e kawam. Rāta kkhkārī chi danana pa kkhke tsa mṛāw haḍūkai dai. Da kūlo shkarai rāhista ka. Hagha ngda stan tsa sha? Hāya da. Werega ma, 'nmara. Da stan pa parhūr kkhke nana būsam, aw

I am going to introduce this probe into the wound, and move it about a little to examine the bone. I will not hurt you much. There, it is done. There is some dead bone in it. Give me the forceps. See, this piece has come out. There is yet another bit. It is caught in the flesh, and I cannot extract it without cutting. Well, if it is your wish, we will leave it for the present. But mark this well; the bone will not by itself be free for many days. I will take it out in a moment, and you will not even feel the pain. I told you so. Wash the blood from it, and cover the wound.

And what do you say, reverend sir? Have you observed any benefit from yesterday's medicine? Give me the hand. Your pulse is good; it is a little weak. And what is the state of the cough? Do you cough in the same manner as before? As yet I have noticed no benefit in myself. My cough is in the former state. My phlegm does not cut, it is hardened. When I take a breath, cracklings arise in my chest. I cannot remain lying down by reason of my breathing becoming oppressed. Write a prescription for the priest. That is one dose. Give it him three times a-day that he may take it, and point out to him the diet and regimen.

How is he with the eye? Undo the bandage. Open the eye very gently. Look at me. Do you see me? How many fingers do I hold up to you?

pa kkhke ba la-ag kūţī khwadzawam chi hadūkai latawam. Per ba di na khūg awam. Bas, wu shah. Tsa mraw hadūkai shta pa kkhke. Nūtsī lā la rāka. Gora, dā yawa tota rā wu watala. Lā bula tota <u>sh</u>ta. Hagha pa gwa<u>kkh</u>e nkkhati da, be da tsīralu na e sham wu kkhkalai. Kkhah, ki stā khwakkh wī, ba e dā sā'at pregdū. Lekin dā kkhah pohega; hadūkai ba pakhpula tar dero wradzo pore bel na shī. Zah e ba pa takī wu bāsam, aw pa dard bāndi ba poh hum na she. Mā e darta wu wai. Wine tina windza, aw parhār put ka.

Aw tah tsa waye, mulla ṣāḥib? Da haghe parūna-ī dawā bāndi stā tsa kkhegara m'alūma shwa? Lās rāka. Nabz di jor dai; yo la-ag shān ta kamquwat dai. Aw da tūkhī tsa hāl dai? Laka pakhwā pa haghah shān tūkhege? Tar osa pore hets da kkhegare pa dzān poh na sham. Tūkhai mi pa haghah pakhwānī hāl dai. Balgham mi na ghwutsegī, khiyam shah. Chi sāh ākhlam, pa sīne mi shrangahār khejī. Mlāst na sham osedalai, da de la kabla chi sāh mi dübegī. Mullā dapāra nuskha wulīka (or wu kkhka). Dā yo khwurāk dai. Dre guzāra da wradzi wala warka, chi wu e di khwurī, aw pāl parhez warta wukkhāya.

Dā da starge khāwind tsa rang dai? Paṭa-ī prānadza. Starga der pa ro ro wughwarawa. Māta gora. Wīne me? Tso gūte mi darta nīwuli dī? Biyā Say again. How many are there? He has indeed got his sight. Close the eye. Tie it up again. Now see that you don't move, and don't even think of rising or talking. Remain lying straight on the back, like a corpse, for three days more. Shall I get my sight, sir? There is some hope, for there has been a slight improvement from the first state.

How goes it with you, Turan Shah? Has the purge of yesterday taken effect? Well. I have been to the closet six times. I have had three good watery stools, and three indifferent motions. I am somewhat better to-day, and have derived some ease. But that pain in my joints does not go. I have swallowed a deal of your physic, but have not got well upon it. It may not be my fate, hence. What more can I say to you? You have a little patience. This rheumatism is a very troublesome disease, and is not quickly got rid of. I will give you a liniment to-day; dip your fingers into it, and then rub the hand over the joints. In the evening, when you lie down to sleep, I will give you another medicine. Swallow it with a gulp of water, at bed time, and draw a quilt over yourself so as to perspire.

And what is your state, old man? Has the purging ceased? Have the gripes been stopped? Oh sir! I am dead. I have been sitting at stool the whole night. Blood and mucus pass from me mixed up together. I am burst with gripes, my bowels are lacerated.

wāya. Tso dī? Da dah nazar kho wu shah. Starga puṭa ka. Biyā e wu tara. Aw gore chi wu na khwadze, aw da pātsedu yā da khabare kawulu khiyāl hum ma lara. Da murī pa shan, tar dreo wradzo pore stūnī stagh prot osa. Nazar ba mi wu shī, ṣāḥib? Tsa umed shta, walc chi la wrūnbanī ḥāl na tsa la-aga la-aga fā-ida shiwi da.

Tā sara tsa ranga teregī, tūrān shāh? Haghah parunai jar pazah karai dai? Kkhāyastah. Shpag guzāra chār-chobe ta talai yam. Dre kkhah da jullah dastūna mi shawī dī, aw dre hera be khwanda nāst yam. Nan tsa la ag shān jor yam, tsa āsāntiyā mi shiwi da. Wale dā da bandūno dard mi wrūkegī Stā dawā mā dera tskkhali da, ınagar pre jor shawai na yam. Naşīb ba mi na wī, dzaka. Nor tsa wāyam darta? Tah la-ag·kūṭī ṣabr wukā. Dā da bād bīmārtiyā chi da, dera sakhta nājortiyā da, aw pa zir na liri kegī. Nan ba dala yo tel dar kawam; tah khpule gūte pa kkhke wu waha, aw biya las pa bandūno bāndi wu maga. Mākkhām, chi khob ta tsamle, ba bula dawa dar kam. Mākhustan, pa gūt da obo sara ter e kā, aw brastan pa dzān rā wāchawa chi khwale she.

Aw stā tsa ḥāl dai, spīn gīriya? Dastūna di wudredalī dī? Kānge di band shiwī dī? Ai ṣāḥiba! mūr sham. Kara-ī shpa pa nāsto nāst yam. Wīne aw ra-ame gade wade rā na prewūzī. Pa kāngo wu chāwdalam, larmānah mi ghwuts shwal. La brama prewatalam, nor mi tāqat na

I am fallen from my guard, and have no more strength. My patience and endurance are both exhausted. For the sake of God pay attention to me. Really, I am dying; I cannot last. Don't give way, my good man. You will recover, please God. We will attend to you carefully, and for the rest our reliance is on God. Cheer up. Brace up.

How are you, Sanobar? Does your heart palpitate in the same way? Your complexion is very yellow (or sallow).

I have observed no change. When I rise from a place, darkness comes over my eyes, and my head swims. I cannot go at all quickly, and when at any time I mount an ascent my heart flutters, I become nervous. My appetite is locked, I have no desire for food. If I eat a single mouthful, my belly at once swells, it does not digest. Moreover my face and feet are swollen.

And do you say nothing of the spleen? Is it in the same state, large and heavy.

No, my spleen is somewhat better than the previous state. Some change has come in its weight and size; it is become somewhat lighter.

We call your disease Anæmia. The salts of iron are very beneficial for it.

What man is this? When did he come? He came yesterday afternoon, and appears, as it were, demented.

Who are you, my lad? What is the matter with you?

kegī. Ṣabr zgham mi dwāṇah khalāṣ dī. Da khudāe da pāra dzamā ghaur wukā. Zah kho, rikkhtiyā, mṛam; pātai kedai na sham. Wār khaṭā kega ma kākā. Joṇ ba she, ki khudāe kṛī. Mūng ba stā kkhah khidmat kawū, nor bāqī tawakkul mū pa khudāe dai. Dzān ṭīng ka. Takṛah shah.

Tsa rang ye, sanobara? Zṛah di pa haghah shān pṛakegī? Rang di kho der ziyaṛ dai.

Hets pa farq poh na sham. Chi la dzāya pātsam, tyārah pa stargo rādzī, aw sar mi girzī. Hets pa garandī na sham talai, aw chi chare pa lwara khejam zrah mi dradzegī, wār khaṭā kegam. Ishtihā mi banda da, doda-ī khwā ta mi na kegī. Ki yawa nwara-ī wu khwuram, geda me pa haghah sā'at parsegī, hazmegī na. Nor makh pkkhe mi parsedalī dī.

Aw da torī tsa khabar na kawe? Haghah shān dai, loe aw drūnd?

Na, torai mi la haghah pakhwānī ḥāl na <u>ts</u>a joṛ <u>sh</u>ān ta dai. Pa dranāwī aw pa <u>gh</u>at·wālī <u>kkh</u>ke <u>ts</u>a farq rāghlai dai; <u>ts</u>a qadr spuk <u>sh</u>awai dai.

Stā maraz ta mū jolaha wāyū. Da dah pa ḥaqq <u>kkh</u>ke da ospane jauha-ar ḍer fā-ida-man dī.

Dā kūm saṇai dai? Kala rāghlai dai? Pārūn māzdīgar rāghai, aw saudā-ī ghondi kkhkārī.

Tsok ye halaka? Dar sara <u>ts</u>a <u>sh</u>awai dai?

Look you at my pulse and tell me my state. I came yesterday, and have taken some medicine, but have felt no benefit.

We are not diviners that we should recognize a disease simply by looking at one. Your disease can only be ascertained when you have explained the symptoms to us, etc.

Now come, let us inspect the out-door ones.

Your head aches, and if you eat food or drink water you vomit? Show the Enough. Put it in. tongue. are the bowels? His stomach is hard, he is costive. Give him a purge. I have asthma. Do you smoke? Did you ever smoke for-You require an emetic. merly? Drink plenty of tepid water after it till vomiting comes on. The phlegm will fall with the ejections, and your chest will be freed.

There is a scar in his right eye. It is exactly over the pupil, and is also dense. Close the other eye. He sees nothing. He is stone blind in that one eye. You cannot be cured at my hands.

Why he is also afflicted in the eyes. Both are bleary. Here, come close to me. Your upper eyelids are inverted. The eyelashes are all laid against the eyeball. This can be cured. It requires cutting and stitching.

My water scalds and dribbles from me drop by drop. These are symptoms of stone. Lie down on that cot, get straight on the back. Don't fear, I

Tah nabz wugora, aw ḥāl rāta wāya. Pārūn rāghlai yam, aw tsa dawā mi khwurali da, lekin hets pa kkhegare poh na sham.

Zbargān na yū <u>ch</u>i ta-as<u>h</u> pa kātah da saṛī randz pejanū. Hāla ba stā maraz pejandai <u>shī ch</u>i tah <u>kh</u>pul ḥāl rāta bayānawe, etc.

Os rādza chi da bāhir wālo nandāra kawū.

Sar di khūgegī, aw ki doda-ī khwure yā oba tskkhe jārbāse? Jiba wukkhāya. Bas. Nana-e-bāsa? Saḥrā ta tsa ranga kkhkene? Geda e klaka da, qabz kkhkenī. Jullāb warka. Sāh-landī mi kegī. Chilam tskhe? Pakhwā di chare tskkhāwah? Da jāryastalu dawā ghwāre. Pre pase tarame obe dere wu tskkha chi qai darshī. Pa chālūno ba di balgham prewūzī, aw sīna ba di āzāda shī.

Da dah pa kkhī starge kkhke gul dai. Jukht pa kasī bāndi dai, aw ghat hum dai. Bula starga puṭa ka. Hets na wīnī. Țap rūnd dai pa daghe yawe starge. Stā 'ilāj dzama da lāsa na kegī.

Jor de hum pa stargo randzūr dai. Dwāre lechane dī. Hīsta, rāta nijde sha. Portani zegme di danana khwā ta arawuli dī. Bānre tole pa starghālī bāndi lagedalī dī. Da dah 'ilāj ba wushī. Prekawul aw gandal ghwārī.

Baul mi swa<u>dz</u>i, aw <u>tsāts</u>ke <u>tsāts</u>ke rāna prewūzī. Dwī <u>kh</u>o da gīṭa-ī 'alāme dī. Pa haghah kaṭ bāndi wu gazega, stūnī stagh sha. Werega ma, der ba di na

won't hurt you much. Yes, there is a stone. Do you hear? It sounds when I hit it with the sound. There is no fear. I will make you insensible with medicine, and you shall know nothing about it.

I am weak and decrepid, and my sight also is very defective. Well, I will tell you more. You are deaf and white bearded also. Open the mouth. See, he is even toothless. These are all signs of old age. You are not ill, my good man; you are quite well. Don't suppose that you will again be a young man. Thank God you have lived so long, and repent of your past sins.

khūgaīwam. Ho, gīṭa-ī shta. Āwre? Chi sikh pre waham, ghagegī. Hets yera nishta. Pa dawā ba di be hokkh kawam, aw pre khabar ba hum na she.

Kam quwat aw tap yam, nazar mi hum der kam dai. Kkhah, zah darta nor wāyam. Kūnr āw spīn gīrai hum ye. Khula di wīta ka. Gora, kandās hum dai. Dwī wāre nakkhe da zor wālī dī. Randzūr na ye kākā; jik jor ye. Dā ma pohega chi biyā dubāra ba dzwān she. Khudāe ta shukr wu bāsa chi tar daghah 'umr pore pā-edalai ye, aw da ter shawī gunāhūno toba wubāsa.

139.

SPORTING DIALOGUE.

Oh Mārifat Shah. Come here. Be quick.

Coming, sir. Here I am.

Not to-morrow, but the day after, early in the morning, we shall go out for sport. We are three gentlemen; now you see to the sporting apparatus, and have everything prepared at the appointed time.

Very good, sir. In which direction will you go? After what game, and for how many days shall you go?

We will first go to Paja hill after wild goat, and then when we have come down the hill we will shoot bartavelle, grey partridge, or quail, and will return home either on the sixth or seventh day. Take both my guns with you, and put four cans of powder, and twenty or twenty-five

Ai m'arifat shāh, dalta rāsha, zir sha.

Dardzam, ṣāḥib, darāghlam.

Sabā na, bul sabā, sahār wa<u>kh</u>tī ba <u>kkh</u>kār la <u>dz</u>ū. Dre tana ṣāḥibān yū; os tah da <u>kkh</u>kār kālo ta wu gora, aw har <u>ts</u>a sara pa neṭe pore taiyār sambāl sāta.

Dera <u>kkh</u>a da, ṣāḥib. Kūme <u>kh</u>wā ta ba lāṛ<u>sh</u>a-ī? Kūm <u>kkh</u>kār pase, aw da <u>ts</u>o wradzo dapāra ba <u>dz</u>a-ī?

Wrunbe ba da paje ghar ta dzū ghartso pase, aw biyā chi la ghra na rā kūz shwalū da zarko, da tanzaro, yā da mrazo kkhkār ba kawū, nor yā pa shpagame yā pa awwame wradzi ba biyā kor ta rā rawān shū. Dzamā dwārah topakūna dzān sara yosa, aw tsalor kūpa-ī da dārū, aw yā shil yā

bullets for the rifle, and two or three bags of shot for the other guns, into the wallet. And tell the hawkmen that they must come after us.

Very well, sir. Since you go out a sporting for a week I will take the large and small tents with me, and the pointer, and both horses with their gear; and the servants and attendants all collected together I will take also with me. And if so be the order I will take expenses for the road from the treasurer, and conceal it in the mule pannier with the clothes.

You have said it exactly, do so and start at noon to-morrow. And see, when you arrive at the village pitch the tents somewhere outside on clean bare ground, and be careful that you do no violence, or have no quarrelling or wrangling with the people of the village. Whatever you want of them, such as fowls, butter, fodder, or anything else, see that you take it for cash payment, and be careful not to trespass in the fields or gardens. Further, give my compliments to the chief malik of the village, tell him that I am coming, and shall require sixteen or twenty beaters of him, and let him understand that he must provide good experienced men.

May you not be fatigued, sir. You are well come.

May you not be poor, oh Malik. Are you well? Where is our tent pitched? Show me the way to it.

It is on that side of the village; go on,

pindzah wisht dane da mardako haghah rakhdar bandakh dapara, aw dwe ya dre taila-i da charo haghah bul topak dapara, pa dzola-i kkhke kkhkegda. Aw bazwanano ta hum waya, chi dwi di rashi munga pase.

Der kkhah dai, sāḥib. Nor chi tāsu ba da hafte pore kkhkār ta wūza-ī zah ba khaima aw dera dzān sara wṛam, aw khandai spai, aw dwāṛah asūna sara da asbāb, aw nokar chākar hum, tol yo dzāe malgarī kaṛī, ba dzān sara biyāyam. Aw ki ḥukm dāhase wī da lāri kharts ba la khizānchī na wākhlam, aw ba e pa yakh dān kkhke put kawam.

Jukhta khabara di wu krala, daghah hase wu kā, aw sabā ghārmah rawān sha-ī. Aw gora, har kala chi kilī ta wurasa-ī dere chare pa spīne dage bāndi wu drawa-ī, aw pahm kawa-ī chi tāsu da kilī khalq sara tsa zor ziyātī, yā tsa jagra steza wu na kawa-ī. Har tsa chi la dwīo na ghwāra-ī, laka chirgān, ghwarī. wākkhah, yā nor tsa, gora-ī chi pa rok wā e khla-ī, aw khabardār sha-ī chi pa pato yā pa bāghūno kkhke wu na girza-ī. Aw bul, da kilī mashar malik ta dzamā salām wāchawa, aw wāya warta chi falankai ratlunai dai, aw ba tina yā shpāras yā shil kasa kkhkāriyan ghwarī, nor tah e poh krah chi kkhah balad sarī di paidā kāndi.

Starai ma sha, sāḥib. Pa, khaira rāghlai ye.

Ma <u>kh</u>wārega, malika. Jor ye? <u>Dza-</u> mūnga dera kūm <u>dz</u>ūe wudrawuli da? Lār e rāta wu <u>kkh</u>āya.

Da kili haghe khwā ta da; tah dza, dar-

I am with you. This is my hostelry, do the kindness, dismount here. Breakfast is ready, and the cots drawn out are placed outside.

Your kindness is great, Malik. We go to our own tents. Who is the chief of this village? You are? That is very good news. Have you collected the twenty beaters?

Long ago. They are all present, and seated there at the tents with your men.

You have done very well. There they are, our tents are in sight. Now you stay behind, Malik, and after a while come to my tent, and we will have consultation together. Then it is agreed that, it being too late today, we cannot ascend the hill. We will start to-morrow at cock-crow, and if all is well will pass the night on the hill. This is the best plan. Oh men, do you go and cook your dinners, we will go up the hill in the morning.

Come by this path. The ascent is difficult on that side; in fact, one cannot ascend by it. The reason of it is this, that the cliff on that side rises straight up to the sky, and there is no path. Even this road is not free from trouble, for there is the fear of snakes in that dense herbage, and in many places, by reason of the dry leaves, the ground is so slippery that many persons have fallen down on it. If one's foot were to slip on the edge of the cliff he is lost, for the ground slopes very suddenly, and then drops in a sheer precipice to a great deep

sara yam. Dagha dzamā hujra da, mihrbāngī wukā, dale kūz sha. Doda-ī taiyāra da, aw kaṭūna rāyastalī bāhir īkkhī dī.

Stā mihrbāngī dera da, malika. Dzū khpulo dero ta. Da de kilī mashar tsok dai? Tah ye? Dā kho dera kkha khabara da. Haghah shil tana kkhkāriyān di rā tol karī dī?

Larghūne. Țol hāzir dī, halta pa dero stā sarīo khatsa nāst dī?

Per kkhah di wu kṛah. Haghe dī, dzamūnga dere rā kkhkāre shwe. Os tah
pātai sha, malika, aw biyā drang sā'at
pas dzamā dere lara rāsha, aw mū ba
sara jirga wu kawū. Bāre maṣlaḥat
pa dā dai, chi nan nā wakht shawai
dai, ghra ta na shū khatalī. Sabā charbāng ba mūng rawānegū, aw chi khair
wī ba pa ghra bāndi shpa tera kṛū.
Dagha ghwara da. Ai saṛīo, tāsu lāṛsha-ī, aw khpule khpule doḍa-ī pakhe
kṛa-ī, saḥār ba ghra ta khejū.

Pa de lāri rādza. Haghe khwā ta khātah gran dai; hado tsok pre na shī khatai. Sabab e dā dai, chi haghe khwā ta kamar negh khatalai dai asman ta, aw lār nishta. Dā lār hum khālī da wiswāsa na da, wale chi pa dagho ganro wākkho kkhke yera da mārān wī, aw dzāe pa dzāe da wucho pānro la kabla zmaka khwa-enāka dāhase da, chi der sarī pre khwa·edalī dī. Ki da chã pkkha pre da kamar da ja-ī khwā ta wu khwa edala, haghah wruk shah, wale chi zmaka der zir pa rewand tili da, aw biyā sama pa kkhkata yo loe star garang ta prewati da. Har tsa chi abyss below. Whatever slips on it falls into the abyss, and is broken, and becomes smashed to atoms; in fact, is utterly destroyed; its very dust is not perceived, so far down is the depth.

It must indeed be a stiff hill. It seems to me the ascent of it will be difficult. You go in front, I will keep behind you. Go slowly, I cannot mount so fast. My breath shortens and my calves have given way. Is that the top of the ridge? Well, let us rest a while, and take a little breath.

On which ridges do the wild goat usually wander? Do you see that peak, the one on the summit of which a stone is standing upright? Yes, I see it.

Tell the beaters to go along the brow side and ascend to that peak, and then, forming line, to come down towards us. We will lie here in wait, and when the wild goat pass along the road will have our shot at them.

Are the wild goat many or few on this hill? At this season there are not many, for the villagers, every day, roam over the hills in search of fuel and fodder, and some few also shoot over them, thus the wild goat, being frightened, depart and dwell in the higher ridges.

Here he is, look, he comes, do you see?
This side, here, to the left hand. Do
you not see his antlers above that
red bush? He is a large he-goat.
Wait a little. He will come close to

pre wu lwedah, garang ta prewūzī, aw māṭegī, ḍare ḍare shī; haḍo, fū fanā shī; da dah ḍūre hum na m'alūmegī dombra liri pa kkhkata jawar dai.

Dā kho ba be shāna zīg ghar wī. Rā ta kkhkārī chi khātah ba pre grān wī. Tah makh kkhke sha, zah ba darpase yam. Ro ro dza, dombra pa talwār na sham khatai. Sāh mi land land kegī, aw spīne mi wīlī shwe. Dā da kamar sar dai? Kkhah, mūng ba yo sā'at pore ḍaḍa lagawū, aw la-ag kūṭī dama kawū.

Ghartsa-ah aksar pa kūmo kamaro bāndi girzī? Dā tsūka wīne, hagha chi pa sar e tīga negha wulāra da? Ho, wīnam e.

Kkhkāriyāno ta wuwāya chi dwī pa daghe tselme ja-ī di dzī, aw haghah sar ta di wu khejī, biyā para tarali pa kkhkata di rāwāwrī. Mūng ba dale pasūnai nīwulai kkhkenū, aw har kala chi ghartsah pa lāri teregī ba pre guzār wu kawū.

Ghartsa-ah pa daghah ghar bāndi der yā kam wī? Pa daghe mūde kkhke ba der na wī, wale chi da kilī khalq hara wradz pa ghruno bāndi bālanr aw wākho pase girzī, aw dzane yo nīm pre bāndi kkhkār hum kawī, pas ghartsa-ah tre tarhedalī lwurī, aw pa uchato kamaro bāndi osī.

Hāyah dai, wugora, rādzī, wīne? De khwā ta, dale, kīnr lās ta. Kkhkar e na wīne haghah sūr ḍakī da pāsa? Ghat wuz dai, La-ag·kūṭī wār wu kā. Os ba mūnga ta nijde shī. Pa wulī wu wula.

us presently. Aim at the shoulder. He is come, make haste, fire at him. Hit! well done! Give me a knife that I may cut his throat. He has very fine long and twisted horns, and see what a beautiful long beard this is.

Look out! another is coming. I saw him just now when he turned this way from that spur. Here, what is that under the white boulder? Gone! he is off! missed!

What men are those? They are coming this way in one mass. Sing out and ask them who they are.

It seems to me that they are our own beaters. Having come down the hill they have united together, and are now coming to join us. Without mistake it is them. I recognize them. They are come, see, they have arrived.

Be ye not fatigued. How many persons are left behind?

May you prosper. Nobody is left, all are here. Has anyone a pipe? Here is one, take it. Don't you smoke? Will you smoke? It is very agreeable.

Arise, come, let us go. The descent is easy, we shall soon reach the tents; there is yet some sun. As long as there is sun there is light. Come forward two men. Tie this goat by the head and heels to a pole, and convey it down to the tents.

It is a large goat, nay, huge, and monstrously heavy. Who shot him? The European? He is a good sportsman. Verily, the Europeans are all good sportsmen.

Rāghai, zir shah, guzār pre wukā. Wulaged! shābāsh! Chāra lāla rāka chi halāl e kawam. Per kkhah ūgd kkhkarūna larī, aw gora tsa ranga kkhāyasta ūgda gīra e da.

Pahm ka! bul rādzī. Os mā e wulīdah chi la haghah kamara rā de khwā ta e girzedah. Hista, dā tsa dai lāndi tar haghe spīne gaṭe? Lāṛ! wu e lwukkht! khaṭā sha!

Haghah kūm sarī dī? Ganr rā de khwā ta drūmī. Nāre waha, aw pukkhtana ka chi tāsu tsok ya-ī?

Rāta kkhkārī chi dzamūnga khpul kkhkāriyān dī. La ghra na rā kūz shawī,
yo dzāe tol shawī dī, aw os rā rawān dī
chi mūng khatsa di gaḍ shī. Bedū
hagha-ah dagha-ah dī. Zah e pejanam.
Rāghlal, gorah, rā rasedalī dī.

Starī ma sha-ī. Tso tana wrusto pātī dī?

Loe <u>sh</u>a. Hets <u>ts</u>ok pātai na dai, tol dalta dī. <u>Chā tsakha ch</u>ilam <u>sh</u>ta? Hāyah dai, wā e <u>kh</u>la. <u>Ch</u>ilam na <u>tskkh</u>e? Tah <u>tskkh</u>e? Der <u>kh</u>wand nāk dai.

Pātsa-ī, rādza-ī chi dzū. Kūzedah āsān dai, zir ba dero ta wu rasegū; nwar lā shta. Hombra chi nwar wī ranrā wī? Wṛānde sha-ī dwah tana sarī. Dā wuz zam zambolai pa largī bāndi wu taṇa-ī, aw kūz dero ta wu rasawa-ī.

Ghat wuz dai, wale nāpar dai, aw be shāna drūnd. Chā e wīshtalai dai? Farangī?

Kkhah kkhkārī sarai dai. Yara, farangiyān tol kkha-ah kkhkārī sarī dī.

Be quiet, my lad. He is called the civil officer. Nobody calls them Europeans to their faces, because they dislike it.

Speak of him as "master."

I am sorry for it. I was not aware. What do you think, will he be angry with me?

It is all right, lad, he also is unaware, for he does not understand Pukkhto.

Chup sha, halaka. Haghah pa mulki sahib yadegi. Dwio ta tsok pa makha makh farangai na wayi, wale chi bad e mani.

Pa "ṣāḥib" warta yādawa.

Dzamā pre toba da. Khabar na wum. Tah tsa ganre, haghah ba rāta qahr kāndi?

Khair dai, halaka, haghah hum khabar na dai, wale chi pa pukkhto na pohegi.

THE END.